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To the Editors of the Quarterly Register.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the following question: "What are the prominent characteristics to be sought, by Education Societies, in young men applying for patronage?"

Yours,

JOSHUA BATES.

Middlebury Coll., Oct. 1, 1830.

THE question at first view, is, apparently, of easy solution; and yet, upon examination, it will be found to involve much that is peculiarly indefinite, and calculated to embarrass those who are called to make the application. A general answer might be given, which would readily approve itself to every enlightened mind. Such an answer has already been given, in anticipation of the inquiry. It occurred to the minds of those, who originated the benevolent enterprize of "educating indigent, pious young men of talents for the gospel ministry." It may be found in the Constitution of the American Education Society, or in the rules of the Directors. "Hopeful piety and promising talents," connected with *indigence*, are very properly made indispensable qualifications in those, who are permitted to receive assistance from the consecrated funds of this society. Nor can it be questioned, for a moment, that the best "testimonials" and the most careful "examination" should be required,

before a young man is admitted to the patronage of a society like this, instituted for the express purpose of increasing the number of *able* and *faithful* ministers of the gospel.

But the principles involved in these general requisitions, must be developed and illustrated, before those, who recommend and examine candidates for this patronage, and those who superintend the education of beneficiaries, will be able to guard against the danger of mistake, and effectually prevent an occasional perversion of the funds of the Society. And, perhaps, after every precaution, which wisdom can devise, and experience suggest, such a result is rather to be desired, than expected. To avoid every mistake and prevent all abuse in transacting the business of a society, so complicated in its structure and operations, would require discernment, foresight, and faithfulness, more than human. And to contrive and put in operation a system of control and supervision, which even approximates such an ideal standard of perfection, in the distribution of these funds, must require no ordinary share of wisdom and fidelity. So important, however, is the object, for which Education Societies have been formed, that even this approximation toward a perfect system of operations is worth the united efforts of the friends of the Redeemer. Those, especially, who have had opportunity to observe the incipient operations of these societies,

and been called to contend with the difficulties with which their first movements were embarrassed, should place on public record the result of their experience and observation; and thus endeavor to aid those who are to come after them, and to have an agency in bringing forward beneficiaries, or in superintending their education.

This consideration induces me to attempt to furnish an answer to the very difficult question proposed. Having been connected with the American Education Society from its first organization;—having seen its rise and progress, and watched its movements, I am free to declare, that I consider the selection of beneficiaries, the most difficult part of the business, connected with the operations of the society. I know, objections have been made against it, on various grounds; and embarrassments have arisen apparently from different sources. But I am persuaded, that they may all, or nearly all, be traced to this single cause—the difficulty of discriminating, and teaching all who have an agency in the business of recommending, examining, and instructing beneficiaries, to discriminate between worthy and unworthy applicants for pecuniary aid. If you can devise means to surmount this difficulty—if you can secure success in selecting proper subjects, and none but proper subjects, for these sacred funds, objections against the society will soon cease to be made, or be easily removed; and embarrassments will soon vanish, or be easily overcome.

If, then, it be assumed, that the general provisions of the Constitution of the American Education Society, as it respects the qualifications of beneficiaries, are correct and proper (and of this, I apprehend, there can be no question)—if it be admitted, that all who are patronized by Education Societies, should be pious, and devoted to the work of the ministry—should possess respectable talents,

and need pecuniary aid, to enable them to cultivate their talents and obtain a suitable education for the work of the ministry; then, the only remaining practical inquiry on the subject is, how shall those who are called to direct the operations of these societies, obtain the evidence, which will enable them to decide with confidence, whether an applicant is thus qualified to become a beneficiary? Or, in other words, how they may most effectually guard against deception and avoid mistakes, in selecting objects for this sacred charity? Or, in others still, what circumstances should be regarded, and what means must be employed, to prevent, as far as possible, the perversion and abuse of the funds of these societies?

I. One important circumstance, to be regarded in selecting beneficiaries, I apprehend, is *the health* of the applicant. I know, a pious man, with a mind already disciplined and cultivated by a liberal education, though in a feeble state of health and with a constitution impaired by excessive application to study, may, by becoming prudent, perform much labor in the vineyard of the Lord—may, by diligence and untiring zeal, accomplish much for the promotion of the Redeemer's cause. I know, too, that a feeble youth may become a robust man; and, notwithstanding the great disadvantages under which he must labor, may obtain a respectable education; and, being supremely and exclusively devoted to his work, may be a useful minister of the gospel. I, this moment, call to mind a former beloved pupil, now a faithful and efficient minister of Christ, who commenced his studies, in a state of great bodily infirmity; but, by rigid attention to diet and exercise, he gradually recovered his health and re-established his constitution; and graduated with “a sound mind in a sound body”—a distinguished scholar with a robust constitution—qualified to labor efficiently, and able to labor

abundantly. Such cases, however, constitute exceptions to a general rule—so general, indeed, as to forbid us to encourage a young man with a feeble constitution, to enter on a course of study for a liberal education—and especially, to encourage him to advance, leaning on the arm of charity. A sickly, whining, irresolute beneficiary may excite the compassion of his friends; but he will often perplex those who have the superintendence of his education, and probably bring contempt on the society which supports him. He *may*, indeed, by being soothed and coaxed and flattered, be dragged along, through a regular course of liberal study; but the probability is, that he will become discouraged in the race, and turn aside to some other pursuit; or, breaking away from the restraints of thorough and systematic education, slide into the ministry, with all his feebleness, both of body and mind, to hang as a dead weight upon the church of Christ. Let no young man, therefore, be received as a beneficiary of an Education Society, who does not enjoy good health, and possess a sound and vigorous constitution.

II. *The age* of the applicant is another circumstance to be regarded, in forming a judgment on the propriety of receiving him. No one should be admitted as a beneficiary, till the powers of his mind are sufficiently developed, to show to a discriminating examiner, what his talents are; nor till his temperament is so far fixed, and his character so far formed, as to warrant the presumption, that no essential change will take place. The period of life, at which this may be safely presumed, will of course vary in different persons. Still there is a limit, below which it is always unsafe to descend; and in ordinary cases, I am persuaded the age of eighteen or twenty years is much to be preferred to an earlier period of life. Nor do I think it an unfavorable circumstance, that

an applicant has advanced considerably beyond that period. It is, indeed, no matter how early in life the mind is cultivated and the character formed; but there is great danger that the cause of benevolence will suffer, by admitting to the patronage of Education Societies, too early and too hastily, youth even of the highest promise and most imposing brilliancy. As far as my observation extends, it goes to establish the position, that lads, who apply for aid, before their judgment is matured, whatever promising appearances they may exhibit, should be put off for a season. I could name two or three melancholy failures of this description, where great promise had been given and high expectations raised. In cases of apparent precocity of intellect, it is always safe to wait; and, if the youth be favorably situated, nothing will be lost by a short delay.

III. Similar remarks may be made with respect to the time which has elapsed, since the applicant became hopefully pious and made a *public profession* of religion. This, then, is another circumstance to be regarded with care, in selecting beneficiaries. A considerable period should pass, especially in cases of very early apparent conversion, after hope is indulged and public profession made, before a young man, desiring the work of the ministry, should be encouraged to apply for the benefit of these sacred funds. Early piety should, indeed, be cherished; but it should not be flattered, nor exposed to the withering touch of human applause. Early conversions *may* be genuine; and we should rejoice and bless God, that in this age of revivals and Sabbath schools, they are multiplied as the drops of morning dew. But it should not be forgotten, that most of the spurious cases of hopeful conversion, and most of the apostacies, which bring reproach upon the Christian name, occur among the younger members of our churches; and generally within one or two

years from the time of their making profession. A little delay is always prudent, in admitting young converts to the *arms* of the church; much more, therefore, does prudence require us to hold them back, for a season, from the *treasury* of the church. How long this prudent delay should be continued, must of course depend on the age, temperament, and other circumstances of the hopeful convert. But, in ordinary cases, no young man should be received as a beneficiary, till he has been tried and taught in the school of Christ, at least one year.

IV. The *knowledge*, possessed by an applicant, is another circumstance to be taken into view, in deciding the question of his qualifications. Though capacity for the acquisition of knowledge, or what is denoted by the term *talents*, is rather to be made the object of inquiry, than the quantity of knowledge already obtained; yet the only safe criterion of the former is to be found in the latter, viewed in connexion with the age and situation of the candidate. On account of the difficulty of forming a correct judgment concerning the talents and capacity of an undisciplined mind; and the danger of being led into error, on this subject, by a little sprightliness and forwardness, inspired by ignorance, I have sometimes doubted the propriety of affording any pecuniary aid to young men, during the period, denominated the first stage of education. Certain it is, that a very large proportion of those beneficiaries, who have failed of completing the prescribed course of education for the ministry, were of the number of those, who were examined and received during this stage; while nearly all, admitted in the second stage, have persevered to the end of the race, and proved themselves worthy of patronage. At least, this remark is supported by facts, as far as my experience and the records of the Northwestern Branch of the American Education

Society extend. Indeed, as I have looked back to the first beneficiaries of the Parent Society, in the examination of whom I was called to act; and as I have run my eye over the records of this Branch, I have been established in the belief, that the very best security against mistake, both as to talents and piety, will be found in attention to this circumstance—in requiring young men to pursue classical studies for a longer period than three months, (if not till they are fitted for College,) before they are admitted to examination. I may add, that in ordinary cases, if a young man does not possess energy, and enterprise, and ardent piety, sufficient to teach him self-denial, push him on to labor, and thus cause him to force his way through the first stage of education, up to the threshold of the College—if, indeed, he cannot, by his own efforts meet the expenses of his preparatory studies, it is questionable, or more than questionable, whether he has intellectual vigor and Christian courage sufficient to render him a “good minister of Jesus Christ.”

V. Another circumstance, or rather trait of character, not absolutely essential to piety or talents, and yet intimately connected with both, occurs to me, as worthy of attention, in selecting beneficiaries. A young man may be hopefully pious, and may exhibit a sprightliness and activity of mind, which may procure for him the reputation of possessing talents, and even genius; and yet be a very unfit subject for this charity. He may be fickle, irresolute, and “given to change.” I add, therefore, that the peculiar cast and *temperament* of mind, in an applicant, should be regarded; and nothing should be admitted, as a substitute for *decision of character, firmness of purpose, a spirit of untiring perseverance*.—Often have I been grieved by the wavering spirit and vacillating conduct of those, who had raised the hope that they were truly pious;

and who had talents enough to make them men, and even raise them to eminence, if they had possessed the single additional quality of decision—if any means could have been devised to keep their energies awake, and give direction and concentration to their powers of mind. Let none be received as beneficiaries, till they have exhibited something of moral courage, and a good degree of consistency of character.

VI. Natural *disposition* is another distinct characteristic, though similar to the one last named, which ought not to be omitted in this enumeration. Piety may, indeed, soften the asperity of a morose temper, and check the waywardness of a perverse will. But where the natural temper and disposition are peculiarly at variance with the dictates of sympathy and compassion, modesty and gentleness, very uncommon measures of grace only can effectually control their influence and qualify a man to become a minister of the meek and lowly Jesus. A man constitutionally morose and petulant, or gay and sportive, may possess talents, even of the first order; and if renewed and sanctified, may preach like an angel; but he will be in danger of counteracting the influence of his public preaching, by his private intercourse with mankind, and thus fail of winning souls unto Christ. Let mildness of temper, meekness of spirit, and modesty of deportment, then, be sought and cherished in all, who are led to the school of the prophets and trained for the service of the sanctuary.

VII. Habits of *economy*, connected with freedom from every thing like avarice, is another characteristic, essential to elevated piety, and is, therefore, to be regarded as a circumstance of high importance, in the reception and continuance of beneficiaries. As none *can* receive aid from the funds of Education Societies, who are not supposed to need it, so none *should* receive it, who do not know how to use it, for the pur-

pose and in the manner intended by the founders and patrons of these Societies. It is, indeed, difficult to ascertain, before experiment, whether a young man, nursed in indigence, and trained to manhood in obscurity, will bear with equanimity the elevation of situation and prospects, to which these Societies necessarily raise those whom they patronize. Of course, we must expect, occasionally, to see some marks of giddiness, if not vanity—of imprudence, if not extravagance, even in good young men, whose circumstances and prospects in life are so suddenly and so greatly changed. While, therefore, we are sometimes compelled to mourn over these occasional faults and defects of character in beneficiaries, because they operate so directly to discourage the friends, and embolden and animate the enemies of these and all similar institutions of benevolence; we are still constrained to view them with lenity, and consider them as mere inadvertences, resulting from inexperience. But when these things are continued, after advice, and warning, and intreaty, we should be prepared to cut off, at once, those who continue to “waste their Lord’s goods.” Appropriations for costly apparel, expenses for unnecessary travelling, and the payment of money for luxuries or ornaments in dress, constitute an evident perversion of these sacred funds; and should not be endured for a moment. If a young man cannot be taught on this subject, he should be made an example of, for the instruction of others. The injury done to the cause of benevolence, by such instances of a wanton abuse of these funds, is more than sufficient to balance the good, which would be accomplished by a minister of piety and talents, during his whole life. But the truth is, that extravagance and prodigality, self-indulgence and vanity, if not inconsistent with every degree of sound judgment and correct principle, are certainly never associated with very elevated piety.

or talents. On the contrary they generally indicate a weakness of mind and depravity of taste, altogether inconsistent with that devotedness and efficiency, which are indispensable to the usefulness of a minister of the gospel. Let none, therefore, be admitted who are known, or believed, to be destitute of prudence and economy; and let none be continued on the foundation, who, being weighed in the balance, are found wanting.

Perhaps, I might name other characteristics, and bring into view other circumstances, which have a bearing on ministerial usefulness; and which ought not, therefore, to be wholly neglected, in judging of the qualifications of a candidate; I might name personal appearance, general deportment and manners, and the power of utterance, or the degree of facility naturally possessed for the communication of thought and feeling. But these and similar characteristics, though not unimportant, are nevertheless not essential pre-requisites in a beneficiary. Besides, I have already exceeded the limits which I had prescribed to myself, for this letter. And I have yet a few words to add, respecting the means to be employed, in so applying these tests of character and qualifications, as most effectually to guard against mistake, and prevent the abuse and perversion of education funds. This topic, however, has been, in a great measure, anticipated by the preceding remarks. Nor can it be necessary to say much on this subject; since the Constitution of the American Education Society and the rules of the Directors, prescribe the best means for the security of this object. If all, who have an agency in advising, recommending, examining and selecting beneficiaries; and all, who afterwards superintend their education, or exercise a supervision over them, were judicious and faithful, this constitution and these rules would be quite sufficient to protect the in-

terests of the society, and ensure the highest and most happy results.

1. Among the means thus prescribed, I consider the system of *loaning*, instead of giving, as of the first importance—as, indeed, indispensable. I know, objections have been urged against this system, with great earnestness and plausibility.—But they have no foundation in fact. They cannot be supported by induction, or inferences drawn from observation. They are rarely made by those who have had large experience in conducting the operations of benevolence. They are commonly the offspring of conjecture—the result of mere hypothesis and untried theory. Comparing the effects of the three systems of distribution which have been successively adopted by the American Education Society,—that of *giving*, that of *loaning in part*, and that of making an *entire loan* for a limited time, without interest,—I am persuaded that the latter is altogether the best, if not the only system which could be permanently sustained. Facts show, that it operates most favorably on the public mind, and exerts the happiest influence in forming the character of beneficiaries. While it affords them substantial aid, it opens a way for them to aid others, in turn, and thus pay a debt of gratitude to the church. While it establishes a claim on those whose salaries enable them to make the reimbursement, it allows all parties to consider the debt as virtually and fully cancelled by missionary labor, or other self-denying service for the church. Above all, it is useful and even necessary to prevent a misapplication of education funds; as it gives a legal hold on those, who depart from their declared purpose of devoting themselves to the work of the ministry; and thus takes away from unprincipled young men all inducement to attempt, by art and hypocrisy, to draw from these funds their support.

2. The rule requiring ample *testi-*

monials, presented under seal, affords another means of security against mistake. Those gentlemen, who recommend candidates for examination, however, should feel the weight of responsibility which rests on them; and neither favor, nor affection, nor compassion, should be suffered to influence their judgment, or induce them to give letters of commendation, in doubtful cases. On this subject, there has been too much carelessness; and I could tell a story, which would make both "the ears to tingle." Let no young man be urged to apply for assistance against his will. Let no one be advised, thus to seek an education for the ministry, till he has an ardent desire for the work;—till he feels something of the constraining and impelling influence, which induced an apostle to say, "Wo unto me, if I preach not the gospel." Especially, let none be persuaded to enter on this course, by considerations addressed to pride, or vanity, or ambition, or any other unholy principle.

3. A third means of security to the object of the American Education Society and its Branches, consists in the provision for a thorough and careful *examination* of all, who are received and placed on trial, as beneficiaries. But here again fidelity, discrimination and firmness, are highly important. An ignorant, careless, or unfaithful Examining Committee may, as far as their agency is concerned, defeat the whole system of checks and barriers against unholy and presumptuous intrusion into the arms of the society. While on the other hand, a Committee, who feel their obligations to the Christian community and to the Head of the church, will not be easily deceived by hasty letters of recommendation, or specious appearances either of sanctity or forwardness. But taking time and examining thoroughly, they will endeavor to draw out talents and discover piety, where they exist; and they will reject with firmness

all applicants of doubtful character. Let Examining Committees, therefore, be faithful; and let none but faithful men be appointed to the office.

4. Another preventive and corrective of abuse in the application of education funds, is found in the requisition of a *certificate* from the principal instructor of beneficiaries, as often as they apply for assistance. This too is an important provision, involving high responsibility; and where it is regarded, in its true spirit, it must impose a salutary check on youth, who might otherwise forget their obligations, and render themselves unworthy of continued patronage. Let instructors then be faithful. I know, indeed, that it is sometimes difficult to decide the question involved in these certificates. But, however difficult and however cruel it may sometimes seem to cut off a young man in the midst of his course, we must do right. *Fiat justitia ruat cælum.*

5. But I feel constrained to add, finally, that, in my apprehension, the most effectual means of guarding the avenue to the sacred treasury of your society, against the intrusion of the unworthy, will be found in a system of stated visitation and rigid supervision. Let the Secretary, or some other qualified and authorised agent of the Board of Directors, annually, or at least biennially, visit the institutions, where beneficiaries are pursuing their studies—let him make minute and separate inquiries of the several instructors—let him take notes, as he receives the answers in relation to each beneficiary—then, let him converse with the young men individually and collectively, and encourage, exhort, or, as he finds occasion, admonish them;—and, above all, let him pray with them and for them;—let this be done, faithfully and with tenderness; and it can hardly fail of success—it will serve to elevate the character even of the best young men, and lead to the exclu-

sion of any, who are essentially deficient in character and qualifications. I rejoiced, when I learned, that the Directors had determined upon such a course of visitation and supervision; and I most sincerely hope, that they will be enabled to pursue it, systematically and without interruption.

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NOTICES OF THE PAPAL CHURCH IN THE UNITED STATES.*

IN our previous number it appeared that the Court of Rome has been for some time, and is now, with augmented interest and energy, making no inconsiderable effort to propagate in these United States her religious influence. We have endeavored to discuss the subject with as much gentleness as can consist with a sacred sense of duty to ourselves, our country and posterity.

It must be repeated, that, until Rome shall as publicly renounce, as she has practised, her tyranny over the consciences of men, and her right to "exterminate" heretics, she is to be held responsible for her past violences; and that she must surrender her claim to invariableness and infallibility, or take all the odium of persecutions, massacres and martyrdoms perpetrated in her name.

The "History of the Crusades against the Albigenses," extracted from M. Sismondi's *History of the French*, which is now in progress of publication at Paris, has within a few years been given to the English public. Its able translator, in an introductory Essay, having said that the advocates of the Church of Rome, and especially "that reputable body, the English Catholics,—represent the authority of the Church of Rome as merely spiritual, and extending only to its voluntary subjects, and assert that the natural rights of men and the authority of civil government are equally beyond its control," observes: "yet it must be re-

marked, on the one hand, that the Church of Rome allows of no private interpretation of her dogmas, where the Church has decided: and on the other, that the history of its proceedings by no means justifies their representations. The Church may not indeed, in future, ever be able to resume that authority by which it has heretofore trampled on the rights both of subjects and their rulers: but should it ever again be in a situation to act as its own interpreter of its own claims, it is scarcely to be supposed it would then recognize the limits which either individuals or bodies in communion had attempted to place to the exercise of its sovereign will. We are therefore under the necessity, as far as it may be desirable for us to become acquainted with the claims of the Church of Rome, to seek them, not from private opinions, but from its own authoritative and deliberate acts.

"We are also bound to consider," adds this writer, "that the dogmas of the Church of Rome are not subjects of mere speculation. She has always claimed a divine right to impose them on the minds of men, and has, at different times, attained to a power of enforcing these claims, unexampled in the history of mankind. With those religious dogmas by which she still subjugates the souls of her votaries, we, who after two centuries of conflict have withdrawn from her domination, have no concern, any further than she is amenable for them to the bar of reason and truth; but, besides the control which she exercises over those of her own communion, she has ever maintained certain rights towards those whom she is pleased to designate as heretics, and has often exercised those rights with a severity, for which no authority is to be found, except in her own traditions. *We have, therefore, on our part, a right to demand a renunciation of those claims, as public and authoritative as the exercise of them has ever been, or to guard ourselves against their repetition, by such prudential and cautionary measures, as the circumstances of the times may require.*"**

* In our Number for February, 1830, we commenced publishing some interesting notices of the Papal Church in the United States, prepared for this work, chiefly from the "Annals of the Society for Propagating the Faith," by a gentleman of great candor and learning. We have just received from Europe several recent numbers of the same work, from which the following notices have been in part prepared.

Eds.

** See pp. vi. and vii. of the Introductory Essay to the "History of the Crusades against the Albigenses in the Thirteenth Century, from the French of J. C. L. Simonde de Sismondi," 8vo. London, 1826. It were to be wished that some of our enterprising booksellers would give this valuable, single volume to the American public by a timely reprint.

These sentiments receive a strong corroboration from a document not alluded to by the editor of the above extracts from M. Sismondi, but which occurs in the appendix to a treatise by M. Aignan of the French Academy,* the second edition of which was published at Paris in 1818. "Passing," says he, "to the 10th article of the *Concordat*, in which it is said that His Most Christian Majesty shall employ, in concert with the Holy Father, all the means in his power to cause to cease, as soon as possible, all the disorders and obstacles which obstruct the welfare of religion, and the execution of the laws of the Church—were [the Protestants] to ask, although the profuse shedding of their blood might have informed them, what are the laws of the Church? The acts of Pius VII. himself, and the writings on which the Church rests her authority would answer, **THE EXTERMINATION OF HERETICS, THE CONFISCATION OF THEIR GOODS, AND THEIR PRIVATION OF EVERY CIVIL PRIVILEGE.**" To this the author subjoins in a note: "Certain portions of real estate, which had belonged to ecclesiastics, had passed into the hands of Protestant princes. Pius VII., in 1805, complained of it to his nuncio residing at Vienna; and reminded him that, according to the laws of the Church, not only could not heretics possess ecclesiastical property, but that also they could not possess *any property whatever, since the crime of heresy ought to be punished by the confiscation of goods.* He added, that the subjects of a prince who is a heretic should be released from every duty to him, freed from all obligation and all homage. 'In truth,' said he, 'we have fallen on times so calamitous, and so humiliating to the Spouse of Jesus Christ, that it is not possible for her to practise, nor *expedient to recall* so holy maxims; and she is forced to *interrupt the course of her just severities against the enemies of the faith.* But if she cannot exercise *her right* to depose the partisans of heresy from their principalities, and declare that they have forfeited all their goods; can she ever permit that, to enrich themselves, they should despoil her of her

* "On the condition of the Protestants in France, from the 16th century to our own times, with notes and historical illustrations." 8vo.

own proper dominions? What a subject of derision would she not present to these very heretics and unbelievers, who, while they insulted her grief, would say they had discovered the method of rendering her *tolerant?*"†

"The same Pontiff, in his instructions to his agents in Poland, given in 1808, professes this doctrine, that *the laws of the Church do not recognize any civil privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapacitated to inherit; that the Catholics themselves are not validly married, except they are united according to the rules prescribed by the Court of Rome; and that, when they are married according to these rules, their marriage is valid, had they, in other respects, infringed all the laws of their country.*"†

Instead, therefore, of joining in the laudatory acclamations with which some appear ready to greet the emissaries of the Court and Church of Rome, we must be permitted, from a sense of the dangers of our spiritual Zion, and of our religious immunities and blessings, arising from this quarter, to continue a little further the translation of such lately published documents as appeared in a previous number of this Journal. These, it seems to us, must open the eyes of our brethren and fellow citizens, and urge to renewed evangelical effort.

The following letters and extracts relate to the "Mission of Ohio."

From Cincinnati, the Bishop remarks to a friend in Europe: "I am consoled, and filled with gratitude toward the noble and benevolent Monarch of France. I beg you, on every occasion that may offer, to be the interpreter of my sentiments and sincere thanks to the patrons of the mission; answer them that I daily pray for them, and that while I live I shall not cease to pray the Lord to reward their zeal and charity.

"I have at last yielded to the solicitations of my friends, and the necessity caused by a visible increase of Catholics. I have resolved to build a cathedral; it is already

* "His Holiness" perhaps recollecting that this was the very method proposed in the celebrated book of Du Moulin, published in 1670, which he calls "Jugulum Cause"—exhorting the princes of Europe to carry his project into effect. At one period of his career, Bonaparte seemed likely to do it.

† Pp. 66, 67; 129, 130.

covered; our new chapel, though very small, will become my seminary. But I expect to enlarge it, if I can procure a contiguous spot of one hundred by fifty feet, for which two thousand dollars are demanded: we greatly need it, to complete our establishment; and I hope that, with the aid of Divine Providence, you will assist me in accomplishing this design.

“During the summer, I visited a part of my diocese, as far as New Lisbon, preaching on the right hand and on the left, and administering all the sacraments, orders excepted. In all the congregations I have at times administered three or four different sacraments* to the same persons, in the same day. I cannot recollect how many I have baptized and confirmed. I have neither a priest nor domestic to accompany me across these thick forests: our poor people could hardly lodge and feed two ecclesiastics, without famishing themselves. Sometimes they are obliged to give up their own wretched beds. My journey lasted three months; and I was often so exhausted in talking, praying and preaching, that I had hardly enough resolution to take my nourishment. You know by experience how it is. How many times have you not breakfasted and dined on the same meal, at four or five in the afternoon! Well are you able to repeat: *Non ignara mali, miseris succurrere disco.*

“I have found that all my congregations increase, so to speak, daily. We have eleven churches or chapels built, or building, and two more are in prospect. At Zanesville, Canton, and near New Lisbon we have well-built brick churches, but they are covered only, for want of pecuniary means. They have neither floors nor windows. Every body applies to me for assistance, as if I had transported Peru from Europe. My resources, at present, are only the funds which the charity of my benefactors has procured for me in Europe. But the great and indispensable expenses for building my cathedral; the cost of journeys, conveyance of articles, tolls, &c. have already consumed the greater part. I have with me three priests, one female domestic, her husband, and a single child belonging to the choir, whom I must feed, clothe, &c. You see I have enough to do in organizing the diocese, and making preparation for a Seminary. If I can only finish my cathedral, and buy the adjoining land, in order hereafter to enlarge it, when necessary and practicable, I shall be satisfied. For a legacy to my successor I have no goods but this establishment only—and it is hardly half finished. As soon as the funds on which we subsist at present shall be exhausted, I shall be obliged, if more be not furnished, to quit the country, or undergo the lot of

insolvent debtors. I do not receive enough from my chapel and from the whole of my diocese to pay simply the expense of my horse or of my letters. I could never have imagined that the postage of letters would have amounted to three, four, and sometimes five dollars a week; while the collection made on Sundays in the Church, and which composes all my episcopal provision for the table, amounts only to about four dollars a week. You see what my distress is; do the best you can for us.”

The letter concludes as follows: “Present my compliments and the assurance of my very sincere gratitude to my benefactors. I do not fail to pray daily both for them and for you, who have given me so many substantial proofs of your friendship.”

The King, whose bounty is in the beginning of this letter so feelingly acknowledged, has since become, in the providence of Almighty God, a wanderer, and that, it seems, through his own imprudence as well as the evil counsel of interested courtiers, themselves, apparently, the willing instruments, in religious concerns, of wily Jesuits. What permanent effect on the Papal Church at large will be produced by the present deeply interesting state of things in France, we must wait for time to develop. While the State discards a national subjection to the religion it has for so many ages professed until the revolution of 1792, and which, after the restoration of the Bourbon family, and especially since the accession of Charles X. to the throne, had been reinstated in its influence and power—it is not impossible that a greater number of expatriated Jesuits and priests will seek a home in these United States, and give fresh energy to the Romish enterprize in the West.

The next two letters are from M. Rézé, a priest, and pupil of the Propaganda, addressing a mutual friend in Europe; and as they exhibit the view of things taken by the writer on the spot, and his consequent feelings and anticipations, they are given entire, and will, we doubt not, be found of no inconsiderable interest.

“In a few days we shall put our hand to the work of commencing the cathedral. When we shall have paid our debts, bought lots, finished our new church, and converted the old one into a habitable mansion or a German church, there will remain but little to form the college, which must be

* The Papal Church, as is known, reckoning seven sacraments.

* Annals, etc. Numero xvi., Jan. 1829, pp. 279—282.

come our principal resource. Behold us, then, always in arrears. He who does not actually know our situation can hardly form an idea of it. America is rich, it is true; but then it is in the towns on the sea-coast; for in the interior she is so only in productions of the earth and articles of living. Yet if one reflects that our churches are not yet established, he will easily see of what importance to us are articles of food, especially if we are destitute of other things, and of persons to prepare them for us.

"Mgr. has the happiness of governing his churches without church-wardens.* By this method you see we are at peace, although without help. Were we to establish them, they might be very useful to us, but we should fear schisms and dissensions, of all evils the greatest. Despotism exercised against the pastors, and division and disorder, in many other churches, assure us fully of this. Better then is poverty, and dependence on the charity of the faithful, than tyranny !

"I recollect that you requested to know of me what was the origin of our capital of this State. Its existence, you know, is not very ancient. I have been told, that, during the war of independence, the Americans, in order to defend the country from the incursions of the English, built a fort on the banks of the river Ohio, called at that time *Fort Washington*. Thither, at evening, the inhabitants of the country, and those who dwelt in the small houses around under its protection, were accustomed to retire. During the day they cultivated the earth. The resemblance of this mode of life to that of the illustrious Roman, who was taken from the plough to be placed at the head of armies when the republic was in danger, gave to the new fort the name of this great man. The population of Cincinnati increases daily; they reckon in it more than 18,000 inhabitants. Oh that Religion were also making there a rapid progress ! This we have a right to expect from the zeal and piety of the holy Bishop whom Heaven has granted it, and seems to accompany with its own favors. Listen, with submission to the will of Providence, to a circumstance that will afford you proof of this.

"A worthy and very rich Catholic of Ohio, Mr. Dugan, having learned that Mgr. had arrived in America, and was preparing to journey to his diocese, came to meet him, with his own equipage, as far as Baltimore, about three hundred miles. Having found Mgr. he takes him in his carriage, together with M. Richard, and Father Young, a nephew of the Prelate, who had likewise come to meet him. Hardly had they started, before the horses, being affrighted without any known cause, champ their bits, and run off violently, whatever effort be

made to stop them. The carriage is broken, the baggage scattered along the road, and the worthy owner himself is first dragged on, and then falls, dreadfully crushed—dying but a few hours after, under circumstances which render the scene one of the most tragical. Nevertheless, the three ministers of the Most High escape, as it were by miracle, from this imminent danger. Still, Mr. Dugan's death, which the world would call deplorable, subserves the designs of God, who, when He pleases, brings good out of evil. The instructions, which it afforded an occasion for giving, the examples of resignation and patience, and the godly death of the good Catholic, became the cause of many conversions to our holy Religion."*

If we here see a fixed and persevering determination to make the Divine Providence a party in spreading the empire of Papal Rome in this Protestant community; the following letter of the same gentleman will, we think, excite some few reflections.

"—Mgr. will depart to-day, in order to visit, during two or three months, a part of his diocese. I am to accompany him, and we go on a mission among the savages. At my return I shall be able to give you ample information respecting their mode of life and customs. While I was going to give instruction at a distance from St. Joseph, I met a company of them; they were going to Washington with one of their chiefs. Their dress was very fanciful; many wearing jewels in their ears, and rings at the nose. By their color, I thought I perceived strong features of resemblance to those Chinese and Tartars, whom I had noticed at Rome or in Germany, when we beheld those swarms of soldiers who burst upon Europe, a few years ago, with the Russians. This proves to me what has often been said, that they themselves originate from Asia. Indeed I recollect to have read in the *Lettres édifiantes*, that a missionary, who had preached in Tibet, met in North America a woman whom he had known in Asia.

"Our cathedral is advancing; it will be 90 feet long and 45 wide. The wooden church, which stood here before, was so small, that it could not contain the people who came to attend on our holy solemnities. When Father Hill[†] exercised his ministry here and preached, it could not contain the Protestants who crowded to it.

"The instruction given here has effected great conversions, and mitigated the fury of a superstitious and ignorant people, often roused against the clergy by ill-meaning persons. After the cathedral, we know not how we shall have the further resources

* The difficulties in Philadelphia arising from these officers are alluded to in a subsequent letter.

* Annals, etc. Numero xvi. Jan. 1829, pp. 282—284.
† Since dead. He is said to have been nephew of Rev. Rowland Hill.

necessary to establish the college. It is difficult to form an idea of our situation. We must have proper clothing, and horses to visit the sick and our congregations, often very distant from each other. It is but a few days since I was called on for a sick man, eighty miles off. I performed the journey in a day; but the heat was so excessive, and the travelling so laborious, that when I reached the person I was sick myself, notwithstanding the assiduous cares of these brave people, who told me with tears that they had never seen a priest in their woods. After midnight I began confession. The sick man had a faith so lively, and was so satisfied after confession, that he was much better for my visit.

"Since Mgr.'s arrival, a great number of persons have presented themselves for instruction in the true Religion. I hope that, if the Lord blesses our efforts, we shall be able to finish the cathedral and to found a college. *We shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence.* This is the reason that we conjure all the Christians of Europe to unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors and our vows, we shall so merit as to see the savages of this diocese civilized, **AND ALL THE UNITED STATES EMBRACED IN THE SAME UNITY OF THAT CATHOLIC CHURCH, IN WHICH DWELLS TRUTH, AND TEMPORAL HAPPINESS**—while we are expecting to be gathered into that celestial sheepfold, where will exist but one flock and one shepherd!"

If any of our readers have before this entertained a doubt respecting the wishes and ultimate designs of Romanists, in regard to our country, it is hoped that the fervent desire expressed at the close of this honest, though rather desultory letter, will remove it entirely. In fact, the strong cords and green withes have almost bound our sleeping Samson. Happy will it be if this series of disclosures shall awake him to an effectual exertion of his great strength. For we trust that, when sufficiently roused, he will be able to *carry away the doors of this prison gate, posts, bar and all.*

It may be useful to put on our record the following letter of acknowledgement, from the "Bishop of Cincinnati" to "His Highness, Monseigneur, the Grand-Almoner." We must then close this number with the account, as published in France, of the Convention held in Baltimore by the clergy of the Romish communion, and a communica-

tion of the new Archbishop respecting the situation and prospects of the church under his care.

Bishop Fenwick writes to the Grand-Almoner of France, the Prince de Croy, Bishop of Strasburgh, thus:

"**MY LORD,**

"Permit me to recall myself to your recollection, and renew to your Highness the sentiments of sincere obligation and profound respect, with which the goodness and kindness of your Highness, in dispensing the aids furnished by the Association for the Propagation of the Faith, have filled my heart, and which are the sure pledge of my eternal gratitude.

"I have acknowledged the receipt of twelve thousand five hundred and forty francs,* sent me by M. D—, in the month of September, 1825, after the benevolent distribution, made by the Superior Council, in the month of June of that year, in favor of my poor diocese, which truly stood in need of it, having no other resources but the charity of the faithful in Europe. I flatter myself still, my Lord, that I shall soon be permitted to acknowledge another sum for the year 1826, from similar munificence in the Superior Council, under the direction of your noble and beneficent Highness. I venture to flatter myself also that the charity and magnanimity of your Highness, and the generous zeal of the Superior Council will not be restricted, in regard to my poor diocese, to 1826, nor to 1827, since there remains so much good to be done—as the bearer of this letter, my worthy secretary and confidant, the Abbé Rézé, can convince your Highness. He will give you particulars, in reference to my own actual situation, the progress of religion in this country, and the wonders which the good God has condescended to produce with very feeble instruments.

"Thanks to the Divine Providence and the charity of our benefactors, our cathedral is finished; it is decent, and even beautiful for this country, but it has exhausted my funds. I have no seminary; but am in the greatest need of it. I fear lest my faithful and indefatigable missionaries sink under their excessive toils, and lest this new vine of the Lord be destitute of evangelical husbandmen. 'The harvest truly is great, but the laborers are few.'

"I beg therefore the beneficent charity of your highness, and the continuance of aid, in the distribution of the alms of the Association for the Propagation of the Faith.

* It appears that there was assigned to the American Missions, in the years 1824, 1825, 1826, 1827 and 1828, by this Association alone, the sum of 331,536 francs, 90 centimes, making about \$61,666. Of the distribution made last year we have not as yet a report. The particular assignments for 1828, were published in our last number.

Condescend, my Lord, to grant me your protection, and your generous influence with the Superior Council, for the love of God, and the salvation of souls; these motives, I know, are dear to you.

"Accept, my Lord, the expression of my respectful homage, and of the high consideration, with which I have the honor to be,

"Your Highness's most grateful and most devoted servant,
EDWARD FENWICK,
Bishop of Cincinnati."

We would turn now from this *courtly* epistle to contemplate, as was proposed, an account of the assembly, or "Council" in Baltimore, as it was reported in France. It exhibits an authentic view, doubtless, of the Papal church in the United States, although it repeats several statements which we had made before from other sources. It is contained in the last number of the "Annals," received from Paris, and was published last April, under the head of "Mission of Baltimore."

"The city of Baltimore, in Maryland," says the Editor, "was founded about the middle of the eighteenth century by Lord Baltimore. Its population is about 80,000 souls, of whom a fifth part are Catholic. When this country belonged to the English, it was subjected to the jurisdiction of the Apostolic Vicar of London; but after the revolution of 1776, the necessity was felt of establishing an episcopal see in the United States, in order that, the centre of authority being less distant, its action might be more prompt and more efficacious. Pope Pius VI., by his bull of Oct. 6, 1789, created a bishopric at Baltimore, and appointed to it John Carroll, an ancient Jesuit. M. Carroll was a native of the country; exercised in it the functions of an apostolic ministry, and sustained a high reputation for zeal and ability; in fine, he had the suffrages of all the missionaries, his brethren, whom the Pope, for this time only, had authorised to elect.

"During the administration of Mgr. Carroll, the numbers of Catholics increased greatly in the United States; whether through the conciliatory virtues of the Prelate, and the consideration in which he was held by Protestants themselves, or on account of the emigrations occasioned by the troubles of Europe. In 1791, a synod had been held at Baltimore; in this it was resolved to request of the Sovereign Pontiff a division of the diocese, or the appointment of a coadjutor. The second request Pius VI., some years after, granted, and appointed M. Leonard Neele, an ancient Jesuit, coadjutor of Mgr. Carroll, and bishop of Gortyna, *in partibus*. M. Neele was consecrated the 7th of December, 1800. At

length, the division of the diocese being judged more and more necessary, Pius VII., by a brief of the 8th of April, 1808, erected Baltimore into a metropolis, and created four new bishoprics, those of Philadelphia, New York, Boston, and Bardstown in Kentucky. Those of Charleston in South Carolina, Richmond in Virginia, and Cincinnati in Ohio, were established, the first two on July 11, 1820, and the third, June 19, 1821."—"That of New Orleans," it is remarked in a note, "is the oldest in the United States after the episcopate of Baltimore. It was erected Sept. 12, 1794, by Pius VI., who at the same time appointed to it Don Aloysius Penalver-y-Cardenas; but at that period Louisiana belonged to the Spaniards."—"The bishops appointed for Philadelphia, Boston, and Bardstown, were Messrs. Michael Egan, John Cheverus, and Benedict Flaget, missionaries in America for a considerable period. The bishop appointed for New York was M. Luke Concnen, a dominican, who resided at Rome; he died at Naples, whither he had gone with intention of embarking for his diocese. The other three were consecrated at Baltimore, the first on the 28th of October, 1810, the second, on the 1st of November, and the third, on the 4th of that month. The Archbishop profited of the occasion of their meeting to determine with them on certain points respecting the government of their churches. A constitution was formed; it contained eighteen articles, of which we shall cite only the most important. 'Priests are exhorted to withdraw unbelievers* from plays and other profane diversions, as well as from assemblies of Freemasons; it is prescribed that to the latter they shall not administer the sacraments, except they promised to go no more to the lodges.' This regulation, signed by the Archbishop, his coadjutor and the three new Bishops, is dated November 13, 1810. Mgr. Flaget has lately had occasion to execute the article just quoted. An officer of the Freemasons having deceased, at Louisville, without having made the promise required, was buried in the Catholic cemetery during the absence of the missionary. The Prelate, regarding the cemetery as profaned, has set it up for sale.

"Mgr. Carroll, died on the 3d of December, 1815, in his 80th year. He was deeply regretted, not only by the Catholics but Protestants also; *the public papers went into mourning, as at the death of Washington.* M. Neele succeeded Mgr. Carroll in the see of Baltimore, but survived him only a short time; he died in 1817. Foreseeing his approaching end, on account of his age and infirmity, he had requested of the Pope a coadjutor. Pius VII. had granted his desire, and, by a brief of July 24th, 1817, had appointed M. Ambrose Maréchal

* Qu. Instead of 'infidèles' should it not be read 'fidèles'?

coadjutor of the Archbishop of Baltimore, with the title of Archbishop of Stauropolis.

"M. Maréchal was born at Ingré, near Orleans, in 1762; and was a member of the congregation of St. Sulpitius. He departed for America in 1792, returned to France in 1803, and was professor of theology at St. Flour, Aix, and Lyons successively. In 1811, Bonaparte having compelled the Sulpitians to leave the direction of the seminaries, M. Maréchal returned to the United States. During his administration, which continued ten years and a half, he promoted the good which his predecessors had begun. M. Carroll had laid the foundation of a cathedral; M. Maréchal has finished this edifice, and had the satisfaction to consecrate it, May 31, 1821. It is a very beautiful temple; there is not in the United States either a Catholic Church or Protestant place of worship that can be compared with it. It is encumbered with a debt of 150,000 francs; but this debt will be gradually extinguished by means of the annual income from the pews and seats. M. Maréchal had sailed to Rome in 1822, for the interests of his diocese, and had received of Pope Pius VII., several testimonials of esteem and affection; he had even been appointed an attendant on the Pontifical throne.* The Bishop of Richmond in Virginia having been transferred to Waterford in Ireland, the court of Rome did not think proper to give him a successor, and M. Maréchal was appointed administrator of the diocese of Richmond. The health of this Prelate was now daily growing feeble; in 1827 he was affected with dropsy in the chest, under which he sunk, January 29th, 1828. By a brief of the 8th of the same month, Leo XII. had given him for coadjutor, M. James Whitfield, with the title of Bishop of Apollonia; but the brief not arriving in America before the death of M. Maréchal, M. Whitfield has at once been consecrated Archbishop of Baltimore.

"We may assert," observes the Editor of the 'Annales,' "that this Prelate, although born in England, belongs to the diocese of Lyons; there he pursued his ecclesiastical studies, at the seminary of St. Irenæus, and received there all his orders, even to that of the priesthood. He had been a pupil of M. Maréchal, he had followed him to the United States, had become his grand-vicar, and finally his successor—after having been formed, by this able master, to the episcopal ministry and to apostolic virtues.

"One of the first acts of the new Archbishop has been to make the pastoral visitation of his diocese, which is very flourishing. His clergy is composed of fifty-two Priests, who, having been generally educated by the gentleman of St. Sulpitius, are

full of zeal and learning. He then convoked a national council, which met at Baltimore in October last. The Prelates present at the council were Messrs. James Whitfield, archbishop of Baltimore; Benedict Joseph Flaget, Bishop of Bardstown; John England, bishop of Charleston and grand-vicar of East Florida; Edward Fenwick, bishop of Cincinnati; Joseph Rosati, bishop of St. Louis and administrator of New Orleans; Benedict Fenwick, bishop of Boston. Four bishops of the United States failed to attend the council, namely, M. Henry Conwell, bishop of Philadelphia; M. John Dubois, bishop of New York; M. Michael Portier, bishop of Mobile, and M. John David, bishop of Mauricastro and coadjutor of Bardstown. M. Dubois had embarked for Europe the preceding month, and M. Portier had not returned from his own voyage thither. M. Dubois had sent his proxy to M. David, whom some indisposition prevented from appearing, and thus M. Dubois was not represented. M. Conwell had just returned from Europe, and could not attend the council. The Sovereign Pontiff, we learn, has given a coadjutor to this Prelate in M. Kenrick, a native of Ireland, and missionary in Kentucky; and M. de Nékère, a Belgian priest, and missionary in Louisiana, has been appointed bishop of New Orleans. M. William Mathews, administrator of Philadelphia, attended in the bishop's room. The other members were, Messrs. John Tessier and John Power, grand-vicars, the one of Baltimore and the other of New York; Father Dziérozinski, **SUPERIOR OF THE JESUITS**;^{*} M. Carrière, of St. Sulpice, providentially in America; Messrs. Louis Deluol and Edward Damphoux, theologians, of the seminary of Baltimore; M. Francis Patrick Kenrick, theologian of Mgr. the Bishop of Bardstown; M. Simon Bruté, theologian of Mgr. the Bishop of Charleston; M. Debarth, theologian of Mgr. the Bishop of Cincinnati; M. Augustus Jean-Jean, theologian of Mgr.

* Astonishing, that such a phenomenon should have appeared in these United States, at this late and enlightened period, and be thus publicly announced!—when almost all Europe, within little more than a half century, with an enlightened Pontiff at their head, was united in expelling the pestilence of Jesuitic doctrine, and craft, and immorality. That now the detested order should, with such effrontery, and as an insult on mankind, be revived, and its name unblushingly and boastingly protruded, even in the designation of a public journal, may well be esteemed a wonder of the world. No one who is conversant with the history of the order, and not himself a member of it, can contain his righteous indignation when contemplating its crimes. The volumes written against it by men of the first repute for seriousness, learning, talents, and rank, not only out of the pale of the Church of Rome, but more peculiarly within it, and specially in France, many of which are at this moment under our eye, would of themselves form by no means an inconsiderable library. Were the information contained in them diffused throughout our country, it would at least be impracticable for such principles and practices to flourish long. Every patriot should be awake!

* Our republican and biblical simplicity may read with admiration of such distinctions among professed disciples of Him who said, *My kingdom is not of this world.*

the Bishop of St. Louis; M. Anthony Blane, theologian of Mgr. the Bishop of Boston, and M. Michael Wheeler, theologian of the administrator of Philadelphia: M. Chauche had the care of the ceremonies.

"The Prelates arrived in succession at Baltimore. Mgr. the Bishop of Charleston arrived first, preached in the capital on the 20th of September, and, while waiting for the opening of the council, made a journey to Emmetsburgh, where he visited the seminary of St. Mary, and the boarding-school of the Sisters of St. Joseph. Mgr. Flaget arrived at Washington, September 19th, with Messrs. the Bishops of Cincinnati and St. Louis; he is Dean of the Bishops of the United States; he lodged at the seminary with Mgr. Rosati. Mgr. Fenwick continued some days at Washington. Mgr. Fenwick of Boston is a cousin of Mgr. the Bishop of Cincinnati, and has exercised the ministry at Baltimore, Charleston, and other cities of the United States. Before opening the council, the Prelates held preliminary sittings, to regulate the subject and order of the deliberations, to decide points of jurisdiction, and to prepare matters. It was remarked that the Bishops and the theologians were of very different countries. Two of the Bishops were born in the United States, one in France, one in Ireland, one in England, and one in Italy. Among the theologians, also, were individuals from France, Poland, Ireland, Germany, &c. Sometimes it has been supposed there was a rivalry between the Irish and French. M. Flaget, however, who is a Frenchman, had chosen an Irishman for his theologian; and M. England, who is an Irishman, had reciprocally made choice of a Frenchman.

"The opening of the council was on Sunday, October 4th, in the cathedral church of Baltimore. Mgr. the Archbishop celebrated a solemn mass; he had fixed that day for receiving his *pallium*, which was placed on him by Mgr. the Bishop of Bardstown, the eldest of the Bishops. The sermon was preached by Mgr. the Bishop of

"In the 17th century," as is observed by a French writer, "M. de Gondrin, Archbishop of Sens, not knowing how to repress the self-styled Society of Jesus, *ordained public prayers in his diocese for their conversion*. Would to God," he adds, "that this act of religion, now more necessary than ever, were renewed. Thus would we show our hatred of Jesuits. We would implore for them the mercy of God, that they might sincerely return. Our lips, it is true, in combating their anti-christian system, have appeared to utter words of hatred, and to treat them with severity. But God is witness that this zeal against such as profane His sanctuary does not hinder us from bearing them upon our hearts. If our expressions are strong, it is because the scandal is at its height, and they relate to the errors, impieties, intrigues, cabals and innumerable crimes of the Society. These we reject and detest, but the persons who maintain them shall nevertheless be dear, and our grief will increase, as they appear the more incorrigible."

See "Denonciation de la Doctrine des soi-disans Jesuites aux Archevêques et Evêques de l'Eglise de France," p. 354.

Charleston. The Bishops then held their first session. Every day there was a session in the morning, preceded by a grand-mass. On Monday, Mgr. the Bishop of Bardstown officiated; on Tuesday, Mgr. the Bishop of Charleston, and so on, in the order of seniority. Beside the morning session, attended only by the Bishops and the administrator of Philadelphia, there was, at 4 P. M. a congregation, at which were also the members of the second rank.

"Mgr. the Archbishop of Baltimore had invited the suffragans to prepare a list of questions to be discussed in council. Several points suggested by the Bishops were collected, and the result was a series of questions and subjects to form the matter of deliberation. These questions were arranged under three heads—faith and discipline, the sacraments, and the conduct of ecclesiastics. Mention was then made of the diocesan synod held under M. Carroll in 1791, and of the regulations which were made in it, and whether they subsisted still, and what was their authority? They deliberated on the powers mutually granted each other by the Bishops; the *reserved cases*,* and the powers to be given to priests. They discussed the nature of the promise made by each priest at his ordination, and the obligation resulting from it. They deliberated on the manner of proceeding against ecclesiastics; on the reading of the Holy Scriptures by the faithful; on the Douay version;† on the editions of the Bible Societies;‡ on the writings of Protestants against the faith, and on the prohibition to read them. They were above all occupied respecting *the circulation of books proper to make the Catholic*

* These form, in the voluminous body of Papal ecclesiastical laws, an important item, and may be seen, even in the ordinary books, occasionally. However, in the different dioceses they appear to vary considerably, rendering it a point of caution and policy that ecclesiastics of lower grades interfere not with another's province. For a confessor is not allowed to give absolution for all offences indiscriminately. There are the "casus reservati," which belong either to the Bishop, or more generally to the Pope, rendering the resort to Rome, "ubi omnia venia," as has been long said, exceedingly frequent; although a power is given to Bishops to decide in extreme cases. At the time of Jubilee, however, plenary indulgences multiply,—and hence the vaunted excellence of that institution, or artifice. See Mar. ab Angelis, *De Reservatione*, in his *Examen Theol. Mor.* p. 410, cet. But it appears from Monclar's "Notes" to his "Compte Rendu" that a Jesuit can absolve in cases ordinarily reserved for the Pope, *not only as well as a Bishop, but even in a superior degree*. For this assertion he quotes Suarez. See p. 53.

† One of peculiar value to the Romanist, since "repentance" is uniformly expressed by "penance;" and the rest of the translation, as far as practicable, accommodated to the views of an interested hierarchy.

‡ An editorial article appears on this subject in the "Annales," uttering great complaints of the incorrectness of several new versions, printed by the British and Foreign Bible Society—especially in the Oriental idioms. It is mostly, however, translated from English publications hostile to the work of missions.

lie faith known, and to answer the objections of its enemies; and whether it would not be expedient to establish a printing-office consecrated particularly to this object, whence should issue both books of piety and school-books? It was also thought necessary that there be established a periodical, to appear once in three months, in the manner of the 'Quarterly Review,' which should be entirely devoted to the concerns of the Catholic Religion. Since many of the dioceses have no seminaries, and it would be difficult to establish them in all places, it was proposed to form a central seminary, or common college for the whole metropolitical jurisdiction, where young persons should be educated at a low cost, and prepared for the functions of the priesthood. Religious societies for education engaged attention also, especially those for females; likewise brethren associated for Christian schools, with the means of giving them permanency; churches to be built; what is necessary to be done in regard to *trustees*, and the means of repressing their pretensions.* It is known what disputes and scandals have arisen on this subject in several dioceses, and it may be said that it is one of the greatest scourges of the churches in the United States. Another point agitated was the uniformity of catechisms, rituals, and books of prayers. Other questions, on which deliberations were held, related to the sacraments, principally baptism, confirmation, the eucharist, marriage, mixt marriages, the duties of ecclesiastics, their costume, &c.

"The council, which had commenced on Sunday the 4th of November, was finished on Sunday the 18th. It was not thought proper to publish its acts, until they had been approved at Rome, whither they have been sent.† On the evening of its termination, the Bishops resolved on the preparation of a pastoral letter, addressed by them in common to the Catholics of the United States. This *Pastoral*, which is dated on the 17th of October, is signed by Mgr. the Archbishop, the other Bishops, and the administrator of Philadelphia.‡

"They first congratulate themselves on the progress of Religion in those countries; a progress arising from the concourse of happy circumstances—the zeal of the missionaries, the emigrations from Europe, the acquisition of new territories, and arrival of new evangelical laborers; but it is necessary to provide for a succession in the ministry,

* This office seems, for valid reasons, to give no small uneasiness to the *RISING HIERARCHY*—as the priests by no means desire lay-overseers. Still, however, it comports with *our* popular institutions. See the publications in Philadelphia, 1822, on the difficulties in regard to Rev. Mr. Hogan.

† If any among us have felt opposed to the doctrine of "imperium in imperio," even as regards the feeble remnant of our Indians, how much more should they feel in contemplating a Body of such extent, whose acts need and receive the authorization of a *Foreign Potentate*.

‡ Printed at Baltimore, 8vo, pp. 29.

since it cannot be imagined that new missionaries will be arriving continually from Europe. The Bishops even declare that they are no longer disposed to permit that priests, who are in bad esteem elsewhere, should be received into the United States, to create schisms and scandals there, as has sometimes happened. The Prelates desire to return thanks for the generous assistance they have received from a benevolent society in France, and exhort the Catholics of the United States to do something also for the maintenance of their Church. They then invite attention to the education of their children, their duties on this subject, and the care of procuring good schools. They deplore the too widely spread prejudices against the Catholics, to dissipate which attempts have lately been made. For this object a journal, 'The Catholic Miscellany,' has been published in the Southern States; but it has not been sustained, and it is found the editor must discontinue it. Other publications, for similar objects, have lately been made at Boston and at Hartford. The Prelates urge the encouragement of them. They announce that they have formed an association to publish elementary books proper for schools, and which should be freed of all that might give to young persons false ideas of religion. They persuade the faithful to be on their guard against unauthorized versions of the Scripture; and recommend, as the best translation, that of Douay for the Old Testament, and that of Rheims for the New: these are, say they, the best in English. They then oppose, but with as much moderation as necessity, those pretensions, which are contrary to the rights of the Church—which are, the pretensions of the *trustees*, whom they do not name, but point out with sufficient clearness. They close, by exhorting the faithful to observe exactly the practices of religion, and to keep themselves from that spirit of indifference, which, under the varnish of liberalism, tends to confound truth with error, by representing all religions as equally good. Such," says the editor, "is the substance of this pastoral letter, which is full of wisdom, nobleness and piety.

"The Bishops have throughout," he continues, "discovered, in this council, a happy agreement, and a lively solicitude for the interests of religion; and we have reason to believe that this assembly will contribute powerfully to the prosperity of the Catholic Church in the United States. For this we are under obligation to Mgr. the Archbishop of Baltimore, who conceived the design of the council, and directed its deliberations; and who, in all his connexions with his colleagues, has shown himself worthy of the important vocation he had to fulfil."

Two communications from the present Archbishop, thus introduced, will close our

present extracts. In a letter dated at Baltimore, June 27, 1829, he informs the Editor of the "Annals" thus:—

"The diocese of Baltimore comprehends the State of Maryland and the District of Columbia. Maryland is a State situated between the Potomac and Pennsylvania, occupying the two sides of Chesapeake bay, in its upper part bounded on the east by the State of Delaware; it has from 13 to 14,000 square miles. The District of Columbia is a small territory ten miles square, situated on the two banks of the Potomac. This territory has been detached from Maryland and Virginia, and made independent of these and all other States of the Republic, for the free assembling of the Congress, and the residence of the president, and all the other officers of the United States' government. Washington is its principal city.

"Maryland has 407,000 inhabitants, the district 33,000; in all, 440,000. Of this population, about 113,000 are blacks, of whom three quarters are slaves. The Catholics may amount to 60 or 80,000, of whom 6 or 7,000 are in the District.

"Maryland has for its principal city Baltimore, which reckons 80,000 inhabitants. It was but a hamlet in 1750: now it is a great and superb city, with magnificent streets, a crowd of monuments and important institutions, and a much-frequented harbor. The Catholics are a fifth of the population. The rest is divided into a multitude of sects, the principal of which are the Presbyterians, Episcopilians and Methodists. Then come the Anabaptists, the Quakers, the Universalists, the Unitarians, Swedenborgians, or people of the New Jerusalem, some Jews, &c. It is to be remarked, that all these sects, the first three especially, are divided by schisms and intestine dissensions. The sect of Episcopilians, for example, which separated from the English Church at the period of the revolution of this country, in 1776, is actually on the eve of suffering a new schism: one party verges toward Arminianism, and wishes to preserve the hierarchy; the other inclines strongly toward Gomarism, and endeavors to introduce the popular forms of the Presbyterians. It is now two years since their last Bishop, James Kemp, died; and, notwithstanding repeated efforts of the electors, they have not yet been able to agree on the choice of a successor.

"Already has a great schism occurred among the Methodists; they are divided into Orthodox and Radicals; the first retain the Bishops; the second have entirely shaken off the yoke of *those pretended Prelates*. From the ranks of the Quakers, who are ordinarily so peaceable and tolerant, not to say indifferent, arose, five or six years since, a bold and enterprising man, who has drawn the half of his sect into deism. The name of this new apostle is

Hicks. On all sides new temples are rising to receive his proselytes, while the old are deserted.

"All these sects have at Baltimore a great number of ministers and churches; of the latter some are sufficiently large and beautiful, but all are entirely eclipsed by our own superb metropolitan church. The churches of the Catholics are five; the metropolitan, the old church of St. Peter, which supplied its place until 1821, and in which the parochial service is still performed during the week; the church of St. John, particularly destined for the Germans; that of St. Patrick, and that of St. Mary, which is the church of the seminary and of the college of the same name. There is also a chapel in the hospital, possessed by the Sisters of Charity, where the holy sacrifice is celebrated very frequently.

"The metropolitan church, of which Mgr. Carroll had laid the foundation, was happily completed by Mgr. Maréchal, who has formed of it the most beautiful religious monument in the United States. It has an organ equal to that of Notre Dame at Paris, and a choir, that executes the most difficult pieces as well, as can be effected in cathedrals best furnished, in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry.* The principal altar, the paintings, the ornaments—all befit *the metropolitan church of the United States*. The body of the house is in form of a cross, has its nave, its two aisles, its choir, and the sanctuary in a circular form. It is 166 feet in length, (without reckoning the portico, which will be 24 feet,) and 77 in breadth; the diameter of the dome is 60 feet within, and 77 on the outside. Its height, from the base to the summit, is 116 feet, and it is surmounted by a cross 11 feet high. The two towers, which it is proposed soon to erect on the front of the church, will be 120 feet high.

"This beautiful church, built on the highest ground in Baltimore, overlooks the whole city and its vicinity, including the bay, which is ordinarily covered with ships. The Protestants themselves consider the cathedral as the ornament and honor of their city, *and frequent it with an interest almost equal to that of the Catholics*.

"The church of St. Patrick, erected by the labors of the worthy M. Moranville, a French priest, its last pastor, who has left a name so dear and venerated in this parish, is a considerable building, of a noble and light construction, with an organ, and a clock sufficiently lofty.

"The church of St. John is not indeed so large, but still excites an interest. That of the seminary and college of St. Mary is a building in the Gothic style, and of remarkable taste. Divine service is performed in it with the plain Gregorian chant, fol-

lowing the customs of the seminaries of France. A vaulted chapel, constructed beneath the principal church, allows great facility for several pious exercises. Having been built more than twenty years, this church of the gentlemen of St. Sulpice has singularly contributed to excite in Baltimore the spirit of religion which distinguishes the Catholics of that place. Under M. Nagot, and Messrs. Dubourg, Flaget and David, (the last three of whom have become Bishops,) and with so many brethren worthy of them, the pious conferences and associations, the religious ceremonies, &c. have not ceased to edify and interest Catholics and Protestants at once, the Americans and the French.

"The zeal of the Catholics at Baltimore is signalized by all the various good works which are seen in the most pious cities of France. There is a numerous society of the most respectable ladies, who devote a portion of their time to obtain spiritual and temporal relief for the wretched; they visit the poor and the sick at their own homes and at the hospitals, and provide for their wants. With the clergy and the Sisters of Charity, they superintend the education of children; they contribute to the support of an asylum for orphans, and a numerous school of poor children, and assemble on Sunday those children of their own sex, who cannot attend on working days, to teach them reading, writing, and to say their prayers, &c.

"There is also a society of men who do for boys what is done by the ladies for girls. These schools are frequented not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosom of their families.*

"Many associations have also been formed among the people of color, both for instructing their children and visiting the sick, under direction of the different priests of the city. This sketch of the piety which prevails at Baltimore may serve to exhibit what is practised in other parts of the diocese, in proportion to their means and population.

"Mgr. the Archbishop of Baltimore, reckons in Maryland and the District of Columbia fifty-two priests. Beside Baltimore, Washington, Georgetown, Alexandria, Fredericksburg, Taneytown, Emmetsburgh, and Hagerstown, which have stated pastors, there are churches in several places where assemblies are held, on Sundays or other appointed times. In some places, the Catholics meet in the most convenient dwelling-house; but it is peculiarly interesting, to those who have at heart the progress of our holy religion, to notice the establishments on which its propagation and perpetuity most depend.

"*The reverend fathers, THE JESUITS, have their principal house at Georgetown,*

with a magnificent college, having the right of conferring academic degrees. They form Priests, who attach themselves to the Society, and are afterwards sent by their superior, under the authority of Mgr. of Baltimore, into the different congregations with which they are intrusted.

"In 1790, Mgr. Carroll invited the community of St. Sulpice to partake in his apostolic labors. M. Emery, superior-general of the body, in order to comply with the wishes of the venerable Prelate, detached a colony, whom he sent to Baltimore, where it arrived in July, 1791. These gentlemen immediately founded there a seminary, to which they added a college, and in 1805 it received from the government the right to confer degrees. Pius VII., of happy memory, granted it, by a bull dated May 1, 1822, the privilege of a university, with power to confer the degree of doctor in theology.

"In 1808, the same persons founded at Emmetsburgh an establishment in form of a little seminary. This house occasioned the developement of many precious calls for the priesthood; it continues to form useful members of Society, and to prepare the pupils of the sanctuary for the functions of the holy ministry. It was separated from St. Sulpice in 1819.

"But, notwithstanding these facilities for securing a clergy to the diocese of Baltimore, the want of priests is often felt. In truth, it is the best furnished of all in the United States; but much remains to be done. A *catholicity* as numerous as that of Maryland, it would seem, should make greater efforts to multiply the number of ministers of the altars. The fact is, that, to provide the expenses of education for those who are preparing for the ecclesiastical state, the clergy is left to its own resources, and these are reduced to the revenue arising from the colleges.

"One very consoling circumstance, and an enterprize which the Lord hath singularly blessed, is the establishment of two communities, the Visitation, and the Sisters of Charity. The Visitation was formed at Georgetown by Mgr. Neal, at that time coadjutor, afterward successor to Mgr. Carroll. It reckons at this time about sixty nuns, who exhibit the excellent spirit of their institution. The Protestants, who know nothing of the religious life but by calumnies poured upon its professors, are obliged to renounce their prejudices in presence of these virtuous daughters of St. Francis de Sales. They have a numerous boarding-school of young ladies, several out-door pupils, and a large school of poor females, whom they instruct gratis.

"The Sisters of Charity began their establishment at Baltimore in 1809; they were then only three or four, having at their head Madam Seton, a converted Protestant widow, of uncommon merit, under the direction of M. Dubourg, then president

of St. Mary college, now bishop of Montauban. In 1810 they removed to Emmetsburgh in Maryland, fixing themselves in the valley of St. Joseph in the vicinity. There, upon a farm bestowed on them by M. Cooper, a converted Protestant, and since ordained a priest, they have built a vast house, within which are at this time seventy of them in number, professed, or novices, and a hundred female boarders. They have also at Emmetsburgh a school for young indigent girls. From that place they have sent colonies to Baltimore, Washington, Frederick, *Montagne*, Philadelphia, New York, Albany, Harrisburgh, and St. Louis. In these different places, they receive and instruct orphans, and have a school for unfortunate children, the number of which is enormous. There are some schools, containing from five to six hundred. At Baltimore, besides the asylum and free school, they have the care of the lying-in hospital belonging to the medical school. Those of St. Louis have also the care of the hospital of that city. *All these different branches are connected with a central government*, in the parent-house at Emmetsburgh. They form together but one body. They live under the rule of St Vincent de Paul, with a little variation, thought indispensable by the ecclesiastical superiors. One of these is the boarding-establishment of the parent-house, with the double object of giving a Christian education to Protestants as well as Catholics, (a want deeply felt in these regions,) and to obtain means of support. No other resource but this boarding school supports the professed, the novices, and the sick nuns, and permits the establishment of charity schools abroad. Since 1826 no member of the community has died; but from 1809, when it commenced, to 1826, the number of deaths was 42. The nuns are now 120 in number.

A third community, that of the Carmelites, exists likewise in Maryland. It was founded by some worthy daughters of St. Theresa, who came from Belgium, at the time of the French invasion during their revolution, although they were chiefly English or American women. They are established at Port-Tobacco, near the Potomac, and about twenty-five nuns compose this house of prayers and edification.

"I should now mention," he adds, "the manner of providing for the support of the clergy, either by subscription, the feeble income of contributions, or by casual receipts. The greatest part of the priests create revenues for themselves by giving instruction in colleges; and in general their zeal and disinterestedness are the more striking, to the view of Protestants, because the latter are obliged to support at great expense the married people whom they have for ministers.* The devotion of the Catholic priests,

their assiduity in the duties of their vocation, duties much more multiplied and difficult than those of these ministers; their unwearied charity toward the poor Blacks—so precious a portion of Christ's flock; their life, of necessity more detached and separated from the world; beside the authority, the unchangeable certainty, and faithful transmission of the Christian faith, which form so decisive a contrast with the extreme arbitrariness, and endless variations of Protestant doctrines, always tending more and more to deism or indifference; the example of so great a number of pious Catholics, who follow here their religion with a simplicity and exactness, which can have no motive of human respect or profane interest;—all this has united to overpower prodigiously the prejudices of Protestants, and to multiply the conversions, which, throughout the diocese, but especially in Baltimore, have restored to the Church a large number of her lost children. Many belong to the most respectable families of the country; many exercise the most honorable professions in a distinguished manner; others hold high offices, either in the administration, or in the army. A still greater number, convinced internally, satisfy themselves with avowing their conviction, but either through indifference, or some other motive equally deplorable, put off their *return to the religion of their fathers.*"

The other extract promised in this number is from a letter of the Archbishop to the Editor of the "Annales," dated January 28, 1830.

"— Our assemblies," says he, referring to the Council, of which we have given the detailed account, "had in them something so imposing, that three eminent lawyers, who were at one time admitted, in order to give their opinions on some points relative to the civil laws of this country, came out filled with respect and astonishment: 'We have,' said they afterward, 'appeared before very dignified courts of justice; but never have we had less assurance, and experienced less confidence in ourselves, than when we had entered this august assembly.'

" Among the subjects, on which the meeting of the North American Bishops has furnished the greatest light, is the Catholic population of these vast countries. From the calculations that have been made it results, that the number of Catholics in the United States is more than 500,000, and daily increasing, either by emigrations or conversions. Great, however, as is this number, in itself considered, it is small as regards the whole population, which is

some, we would have the *Society* understand, have read that of Father Girard, the Jesuit confessor. See *Resumé de l'hist. des Jesuites*, published at Paris in 1825, p. 140, et seq.

* The history, however, of the celibacy of the clergy is but too well known to the world; and

almost ten millions, and divided into an infinity of different sects. We have this firm hope in the Lord, that conversions to the true Faith, which already are frequent, will become more and more numerous. We have now four Catholic journals, in which the principles and doctrines of the Church are defended: these are *The Metropolitan*, at Baltimore; *The Jesuit*, at Boston; *The Catholic*, at Hartford; and *The Miscellany*, at Charleston.**

We forbear extending these extracts. Enough has now appeared to exhibit, in their own words, a vigilant hierarchy completely organized among us;† their minute attention to every variation in the state of our country, particularly its religious state; pretensions the most extravagant; prelates and priests of insinuating address, wary, supple, and affectionate in language, while laboring to proselyte, but inflexibly attached to the aspiring views and arrogant claims‡ of the Court of Rome. The feelings of "pontiff pride and pontiff gall" have been developed in the declaration, not of a Pope in remote ages of lay-ignorance and uncontrolled clerical domination; but of one living in this very century—showing what that church *would do if she could*. And who, then, shall trust her? Shall our shores be inundated with foreign *Jesuits*, the *zulūguarū* of France, and of indignant Europe? But, say some, they have

* "Annales," etc. Num. xx. April, 1830, pp. 222-244.

† A writer in Europe, so long ago as 1821, asserted and reasoned as follows: "I take it for granted that spiritual subjection to a fellow creature necessarily implies temporal subjection; and I defy all the world to show the contrary. Now the Pope has actually begun to exercise spiritual supremacy in the United States. By his own sole authority, he detaches the two Carolinas and Georgia from the see of Baltimore, and he gives these States to Dr. England, late of Cork, to be subject to him in all things spiritual, as he is subject to the Pope himself. It is certified that this Dr. England has taken the oath of fealty to the Pope, which, as I showed,—is also an oath to persecute and fight against all heretics;—and does any man imagine, that when the question shall come to be, whether he, or such as he, shall be loyal to the Pope or to the President, the latter will have any chance of such a one standing by him, or by the free constitution of the United States? If the Americans were wise, they would keep a watchful eye over those divisions of their territory, for the purpose of spiritual jurisdiction; for they may depend upon it, that temporal jurisdiction is intended to follow, and will follow by degrees; for no Papist will refuse to apply all the strength of his body to effect what his priest tells him is for the good of his soul."—See a series of valuable Essays, called 'The Protestant,' published at Edinburgh, 1818-1822. vol. iv. p. 150.

‡ See Letters from the Pope &c. to Rev. Messrs. Harold and Ryan, published in the U. S. Catholic Miscellany, at Charleston, August 14, 1830.

changed with the times. As the patriot-minister, De Malesherbes, assured Lafayette, we say, no such thing! They vary their conduct, their professions, and all their language, indeed, as circumstances require—but never their object—and that is, THE SUPREMACY OF PAPAL ROME, to which all this "half million" is spiritually subject.

It becomes THE FRIENDS OF EDUCATION among us, *who are yet Protestants*, to look well to that great concern. The Romanists regard it with the greatest avidity—and not without reason. Let the West be speedily supplied. There, the conflict of opinions is to be witnessed. The East is indoctrinated, in some good degree—but former influence of priests, not as yet forgotten, and claims resuscitated anew, and plausible representations and professions may yet, in our new country of the West, lead away millions.

The Lord pour out His Spirit, revive His work, bring His people to their posts and to the performance of their duty, and show His grace in saving us with an everlasting salvation!

NEW WORK OF JAMES DOUGLAS.

It is now two or three years since the work of Mr. Douglas, on the Advancement of Society, appeared in this country. We were much gratified to see, within a few weeks, an American reprint of it. As a work of enlarged, comprehensive thought, of cultivated taste, and Christian feeling, on a most important subject, it is hardly equalled by any production of modern times. Previously to the publication of this book, Mr. Douglas was favorably known to our missionary public, by some valuable "Hints on Missions." Still more recently he has given to the world an *Essay on the "Truths of Religion," "Thoughts on Prayer at the present time," and "Errors regarding Religion."* This last work we have now on our table. It is an attempt to class and describe the various errors which have appeared in the history of the various nations of the world, including Polytheism

and Pantheism, Early Corruptions of Christianity, Popery, Mysticism, Heresies after the Reformation, Infidelity, Present state of Errors, closing with a view of Universal Christianity.

We have been exceedingly gratified and instructed by the perusal of this work. The author raises us to the clear regions of enlightened and Christian Philosophy. He looks over the moral world from the high grounds of faith, and brings back a report full of strong consolation and hope in regard to the future destiny of our race. That our readers may be instructed, also, we will extract a few passages.

Trusting to Religious Feeling.

"There are many passages in the lives of decidedly pious people, which are lauded by their biographers, and viewed with complacency by themselves, which yet receive little countenance from the Bible, frames and feelings which have more connexion with the body than with the mind; enjoyments and depressions, advancements and obstacles, which have more reference to peculiar opinions, and imaginary excellence, than to the unchangeable nature of divine truth, or conformity to the character of divine holiness. It is comfort, and not truth, which many regard, and that feeling is too frequently mistaken for belief. In experimental religion the Bible is our only sure rule, and the examples there recorded our only safe models."

Personal Reign of Christ on Earth.

"The dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. The kingdom of Christ is within us, not without us, and it is within us he reigns, visible to the eye of faith, and not of sense. He begins to reign within us when we submit to Him, and He reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine spirit."

Power of the Christian Ministry.

"Great is the power of the Christian Ministry, if rightly used, in all things that pertain to life and godliness, and not least in repressing the growth of heresies. Ministers have but to ask for the prayers of the believing part of their congregation, and

surely they will have them, and if they have them, they will have the large aid of the divine Spirit also. Accompanied with a divine energy, the word of God is made widely effectual to the conversion of sinners, and opens its inexhaustible treasury for the supply of the wants of all believers. The great aim of the Christian teacher is, to make his scholars acquainted with the general scope of the whole Bible, and to make them intelligent readers of it at home. This seems the essential part of Christian instruction."

Two Great Classes.

"The reception or rejection of these essential doctrines, the depravity of man, the atonement and deity of the Saviour, and salvation by faith in its three stages of justification, sanctification, and glory, divide the whole world into two classes, which it is of essential importance never to overlook or confound. However similar they may be to each other for the present, they are as different as the twilight of morning from that of evening; the light of the one will grow brighter and brighter to the perfect day, while the gathering gloom of the other will deepen till it closes in utter darkness, unless they repent, and turn again to Him, who is the light of the world."

Effect of Disputes.

"One heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body as far in a contrary direction. Thus he who first detects another falling into heresy, recedes as far from the truth on the other side."

Necessity of the Influence of the Spirit.

"The teaching of the Divine Spirit, and his power of effectually convincing, cuts off the causes and the roots of errors, enlightens the understanding, enlarges the heart, and guides, and strengthens all the powers of the mind in the pursuit of wisdom, and in the joyful contemplation of the truth. They who fervently pray for the teaching of the Spirit do more for the removal of heresies, than those who silence a heretic, and convince him of his errors by argument."

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SELF-MADE MEN.

IN a former number of our work (vol. ii. p. 105.) we gave some striking examples of self-taught men, rising from obscurity to the highest stations in society. We shall from time to time resume the enumeration, as we are able to gather materials. We now furnish some conspicuous in-

stances from general history, additional to those formerly described. We are indebted for them to a very entertaining book lately republished in this country entitled, "The Pursuit of Knowledge under difficulties, illustrated by Anecdotes."

The late Professor HEYNE of Goettingen was one of the greatest classical scholars of his own, or of any age. He succeeded the great John Mathias Gesner as Professor of Eloquence at Goettingen, an office, which he held for fifty years, and in which, by his publications, and the attractions of his lectures, he placed himself nearly at the head of the classical scholars of his age. Yet the first thirty-two or thirty-three years of his life, he spent in almost incessant struggle with the most depressing poverty. His father was a poor weaver with a large family. Heyne says "that he has often seen his mother return home, on a Saturday evening, from an unsuccessful effort to sell the goods, which his father had manufactured, weeping and wringing her hands." He entered the University of Leipsic with but four shillings in his pocket, and nothing to depend upon, except the small assistance, which he might receive from his godfather, a parsimonious old gentleman, who scarcely ever wrote to him, except to inveigh against his indolence,—often actually addressing his letters on the outside "To M. Heyne, Idler, at Leipsic." During all this while he allowed himself only two nights' sleep in a week.

EPICTETUS, the celebrated Stoic Philosopher, was born a slave, and spent many years of his life in servitude. This was the fact also with ÆSOP, PUBLIUS SYRUS, and TERENCE.

The Abbé HAUY, who died in Paris, a few years since, celebrated for his writings and discoveries in *Chrystrallography*, attained his distinguished elevation in spite of every disadvantage of birth.

WINCKELMAN, one of the most distinguished writers on classic an-

tiquities and the fine arts, that modern times have produced, was the son of a shoemaker. He contrived to keep himself at College, chiefly by teaching some of his younger fellow students, while at the same time he, in part, supported his poor father at a hospital.

ARNIGIO, an Italian Poet, of the sixteenth century, of considerable genius and learning, followed his father's trade, of a blacksmith, till he was eighteen years old.

BENEDICT BAUDOUIN, one of the learned men of the sixteenth century, worked for many years at his father's trade, that of a shoemaker; and in the course of his life published a very elaborate work, "on the Shoemaking of the Ancients."

The celebrated Italian writer GELLI, when holding the high dignity of Consul of the Florentine Academy, still continued to work at his original profession of a tailor.

METASTASIO was the son of a common mechanic, and used when a little boy to sing his extemporaneous verses about the streets.

The father of HAYDN, the great musical composer, was a wheelwright, and filled also the humble occupation of a sexton, while his mother was at the same time a servant in the establishment of a neighboring nobleman.

The father of JOHN OPIE, the great English portrait painter, was a working carpenter in Cornwall. Opie was raised from the bottom of a saw-pit, where he was employed in cutting wood, to the Professorship of Painting, in the Royal Academy.

The parents of CASTALIO, the elegant Latin translator of the Bible, were poor peasants, who lived among the mountains of Dauphiny.

Dr. JOHN PRIDEAUX, bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

The father of INIGO JONES, the great architect, was a cloth-worker;

and he himself also, was designed originally for a mechanical employment.

Sir EDMUND SAUNDERS, chief justice of the court of King's Bench, in the reign of Charles II., was originally an errand boy at the Inns of court.

LINNAEUS, the illustrious founder of the science of Botany, was, for some time, apprenticed to a shoemaker.

The famous BEN JONSON worked for some time as a brick-layer or mason, "and let not them blush," says the historian Fuller, "that have, but those that have not, a lawful calling. He helped in the building of the new structure of Lincoln's Inn, when having a trowel in his hand, he had a book in his pocket."

Dr. ISAAC MADDOX, who, in the reign of George II. became bishop, first of St. Asaph, and afterwards of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed, in the first instance, by his friends, with a pastry cook.

Dr. ISAAC MILNER, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Lucasian Professor of Mathematics, was originally a weaver;—as was also his brother JOSEPH, the well known author of the Church History.

Of the same trade, in his younger days, was Dr. JOSEPH WHITE, Professor of Arabic at Oxford.

THOMAS SIMPSON, a very able English Mathematician, Professor of Mathematics at Woolwich Academy, and fellow of the Royal Society, was the son of a weaver. After having acquired a very slight acquaintance with reading, he was placed in the shop with his father. Instead of giving any encouragement to his son's fondness for reading, the father, after many reprimands, forbade him even to open a book, and insisted upon his confining himself to his loom for the whole day. He was finally banished

from his father's house, and compelled to seek his fortunes abroad. He contrived to maintain himself for a while, in a neighboring town, with a poor widow, by working at his trade, devoting his spare moments to his favorite employment of reading, whenever he could borrow a book. In his twenty-fifth or twenty-sixth year, he went to London, without a letter of introduction, and with scarcely any thing in his pocket, except a *manuscript treatise of his own on Fluxions*, more valuable than any preceding treatise on the subject in the language.

The great Sir WILLIAM JONES was a most astonishing example of application to study, in spite of all difficulties. His maxim was, never to neglect any opportunity of improvement which presented itself. It was a fixed principle with him never to neglect prosecuting to a successful termination what he had once deliberately undertaken.

WILLIAM HUTTON, author of the History of Birmingham, Fellow of the Antiquarian Society, &c. was the son of a working woolcomber at Derby. "My poor mother," says Hutton, "more than once, one infant on her knee, and a few more hanging about her, have all fasted a whole day; and when food arrived, she has suffered them, with a tear, to take her share." From his seventh to his fourteenth year he worked in a silk mill—and was then bound as an apprentice to a stocking weaver in Nottingham.

JAMES FERGUSON, the celebrated writer on astronomy, is one of the most remarkable instances of self-education, which the literary world has seen. His father was in the humble condition of a day-laborer.

At the age of seven or eight, young Ferguson actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book, and with no tool but a simple turning lathe, and a little knife. While he was feeding his flock, in the employ-

ment of a neighboring farmer, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night.

Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton, and Thomas Simpson. George III., who, when a boy, was occasionally among the auditors of his public lectures, soon after his accession to the throne gave him a pension of fifty pounds per annum from the privy purse.

MR. GRIMKE'S PHI BETA KAPPA ORATION.

THE first thought, which occurred to us, on reading this eloquent address, was the happy practical refutation which the author furnishes to his own doctrine in reference to the classics. We refer to the beautiful illustrations from the ancient writers, with which his pages are adorned. The following are instances: "Classic Literature stands like the statue of Prometheus, graceful in its beauty, majestic in its power. But Sacred Literature is the ever living fire, that descends from heaven, instinct with life, immortal, universal." "The Christian scholar is content to leave the vestal virgin of Sacred Literature." &c. "But our time will not allow us to survey this Coliseum of the Arts and Sciences." "The last wave had fled from that fountain of Arethusa," &c. &c. We are aware, however, that the subject of illustrations is one of minor consequence. Were there no other advantage to be derived from the study of the classics, we might be willing to abandon them. Mr. Grimké strenuously contends that they do not furnish *materials* of thought. On p. 15 he asks, "Are we blind to the fact, that they never have furnished the **MATERIALS** of the noblest and best Literature of the modern nations?" In a note, on the 56th page, he says, "that if all the Greek and Latin writers were to be cut off in one night, we should have nothing to regret on the score of *materials*."

In determining this question, it seems to

us that the following remarks are worthy of consideration.

1. It will be acknowledged that some of the ancient writers were men of powerful and original minds. Who can, for a moment, question the claims to originality of such men as Thucydides, Æschylus, and the Roman Tacitus?

2. The ancient authors have left us memorials of profound thinking, on subjects of great and acknowledged importance. Are there not materials for thought in the *Essay on the Sublime*; in the *History of the Pelopenesian War*? Has not Quintillian been the store house, and archetype of all the modern Walkers and Sheridans?

3. The most faithful translations cannot furnish all the materials of thought which are treasured up in ancient writers. *Paradise Lost* cannot be fully known in a foreign costume. Every original production has materials for thought, other than the language and sentiments of the writer. The *soul* of a vigorous author is to be studied. Rays of thought emanate in all directions, from an original mind, which a translator cannot gather up. There are not a few lines in the classic authors which give the student the power to think, by calling up the native energies of his own mind.

4. Materials for literature, fresh and valuable, will be gathered from the *past* in all the *future* changes of society. In one sense, there is no exhausting of the literature of any age. All future times will be compared with all past times. There will be no oblivion of the past. One age is not set over against another simply; it is set over against *all* others. Homer's *Iliad* will be an interesting book, in the day of latter glory, for this reason, if for no other—to show the Sun of Revelation in contrast with the brightest flame of human intellect.

Mr. Grimké urges, with great force of reasoning, and power of expression, the claims of sacred literature. Now it is a well known fact that the most enthusiastic admirers of the *Scriptures*, and those who have seen most clearly their native beauties, are eminent classical scholars. Lowth, Rosenmueller, Gesenius, and our own Stuart have come to the *Hebrew Scriptures*, with a classical taste, and were able to relish

their unrivalled sublimity and beauty, because they had read Pindar and the *Odyssey*. The late invaluable *Commentary on the Hebrews* owes no small part of its worth, we will not say to its classical illustrations, but to the fact that its author speaks with the eye, and the heart, and the authority of a practised scholar. It seems to us preposterous to recommend sacred literature, at the expense of classical. Do not blot out the stars because you would direct men to the sun. Let the *Eurotas* and *Helicon* have an occasional visitant as well as *Siloa* and *Zion*. In illustrating the sacred Scriptures, let all which is valuable in Greek and Roman Literature be made auxiliary. Robert Lowth would never have introduced a new era in Hebrew poetry, if he had not been an eminent classical scholar.

Mr. Grimké would include the poetry of Milton in sacred studies. Now it is utterly impossible for a mere English reader to do justice to Milton. *Paradise Lost* is the spoils of all time and of all countries. Milton revelled among the fields of Achaia as well as on the hill sides of Judea.

Our author repeats the objections which have been so often urged against the classics on the score of morality. We would recommend in Greek and Latin Literature what we would in English—*expurgatorius index*. What rational objection can be brought against two thirds of Virgil, one half of Horace, all of Tacitus, all of Thucydides, the greater part of Homer? We are aware that expurgated editions have not been popular, but it has been for the simple reason that they have not been faithfully executed.

In regard to the question at issue between the advocates and opponents of classical learning, little need be said, if we would bring to it a liberal and candid mind. If one department has received a disproportionate share of attention, in our systems of education, let it be shown, and let the evil be corrected. But in applying a remedy, do not increase the disorder. By the testimony of all time, and of all civilized countries, the influence of the classics, and of mathematics, is indispensable in forming the mind. Give, we would also say, to Natural History, to English Literature, to the Practical Arts, and above all to the Word of the

Everlasting God, a prominent place. With our whole heart we can go, with the eloquent author, in all which he has said in commendation of the immortal Hebrew Poets. We would say to the friends of ancient and of modern learning, let there be no strife, for we are brethren.

IMPORTANCE OF AN EDUCATED MINISTRY.

In connexion with the preceding remarks, we wish to say a few words in reference to some Essays, which have appeared in a late newspaper,* advocating a “Self-supporting Seminary” for the education of clergymen, without a classical course of study. With many things contained in these papers we most heartily concur. But to some of the alledged facts, and to the general tendency of the whole, we cannot subscribe.

We will first point out what appear to us manifest instances of misapprehension and inconclusive remarks, and then give some reasons why our country ought to be satisfied *only* with an able, educated ministry.

1. We are aware of the fact, that all the efforts which are now made to bring educated ministers into the field, in sufficient numbers, are entirely inadequate to the demand. But instead of thrusting ill-qualified men into the office, we say in the first place, pray fervently for revivals of religion at all our seminaries. Secondly, increase tenfold the resources of Education Societies. Thirdly, induce intelligent laymen to engage actively and widely in all the duties which fall in their appropriate sphere. Better, far better to fill the great western regions, with pious and intelligent laymen, than with imperfectly educated ministers.

2. The danger is principally on one side. Men, who are styled by Paul *novices*, or as the original is, *lately planted*, will enter the ministry by hundreds, where one educated man will, especially in the newly settled portions of the country. Multitudes in our land are too ignorant to discriminate. All these will prefer, of course, an incompetent ministry.

3. The author of these papers seems, in some instances, to have misapprehended the design of manual labor institutions, and to

* See the *New York Evangelist*, August—November, 1830.

argue as though they could not be associated with our old and established Seminaries. Thus he thinks that an individual, who has pursued a long course of classical education, must, of necessity, have a weak constitution, and a shattered body.* But at our oldest Theological Seminary, and at some of our most respectable Colleges, the "working plan," is in full operation.

4. To bring forward a body of ministers every year, *without* a regular and thorough education, would be in effect to establish two orders of ministers—the educated, and the half-educated. The evils of such a plan are very obvious. It is a notorious fact, that the feeble and obscure churches, at least in New England, have a strong preference for a regularly educated ministry.

5. The writer proposes that a Seminary should be established, in which *Biblical studies* should form the prominent object of pursuit, and yet Greek and Hebrew, for the most part, be excluded. "Under a teacher of sound learning and extensive biblical acquirements, students might be led, through the English language alone, to an acquaintance with nearly all that is ever made use of by men of classical learning." Why then, we would ask, study Hebrew and Greek at all? Why are not the strenuous efforts now made, in our Theological Seminaries, to promote the study of the original Scriptures, a *lost labor*? We are willing to allow that there are useful ministers, who cannot read the Greek Testament. But we fearlessly say that the case is very rare where a man ought to be allowed to be a public interpreter of the Scriptures without such an acquaintance. All the helps which the English language furnishes cannot compensate for ignorance of the Greek of the New Testament. How could those helps be faithfully used, how could the most excellent Lexicons, be judiciously employed, if the student was unacquainted with the Greek language, or if he knew simply the alphabet, and inflections? The thing is impossible.

6. We very much doubt the accuracy of all the facts on which the writer rests his positions. The following is an instance. "God made the Baptist ministers, who are generally plain men, the depositaries of his blessing, in many parts of Massachusetts, where all the 'thoroughly educated' were sunk in formality, Arminianism, and Unitarianism." Where, we would ask, were the Springs, the Worcesters, the Morses, the Emmonses of those days? Where were the evangelical ministers of the whole western part of the State, and of many portions of the eastern? We do not deny that the Baptists were the means of great good, especially in the vicinity of the capital. But taking the State together, the Congregational ministers and churches have ever been the depositaries of God's blessings.

With these remarks we will proceed to assign some of the reasons why the most vigorous efforts ought to be made to bring forward a *thoroughly educated ministry*.

1. *The first which we shall mention is, that the number of intelligent laymen is fast increasing.* In almost every congregation there are from three to ten men, of strong and acute sense, who know when their minister preaches understandingly and when he does not. To satisfy these men, a minister must have resources in a cultivated mind. He must have the ability to think. His success and the general reputation of the office is essentially depending upon the opinion, which serious, intelligent laymen form of him.

2. *The wide diffusion of Sabbath school instruction demands deep and various knowledge in a minister.* Whole congregations in many parts of our land are resolved into one great Sabbath school seminary. There is an advance of attainment every year. The first elements of Christian sentiment are every where giving place to the strong meat of the higher doctrines. Deplorable is the situation of that minister who cannot lead the way for his flock, who cannot raise up his congregation, every year, towards the more elevated regions of Christian thought and feeling.

3. *Men are beginning to look at character more and at office less.* The factitious, artificial distinctions of past days are

* The following is in point. "A young man never can go through College, and the Seminary, with credit as a scholar, without weakening his constitution, so far, at least, as to make him tender, and highly susceptible of the influence of wind and weather."

vanishing away. A pious and intelligent minister is regarded with respect and confidence. An illiterate one cannot be sustained in public opinion by his office.

4. *Another argument for a thoroughly educated ministry is derived from the fact that strong excitement is a characteristic of this age, and particularly of this country.* It is perfectly safe to predict, that for fifty years to come, the face of society, in this country, will be still more strongly agitated and convulsed. Every extension of the limits of this country separates more widely the feelings and opinions of the people, who live at the extremities. Now, what is the obvious duty in respect to this circumstance. Shall the attempt be made to dry up this current of feeling, and give to the next age a sober and chastened characteristic? The attempt were as vain as to try to annul the ordinances of heaven. The obvious thing to be done is to establish as many checks and great balancing powers as possible. Station ministers at proper distances, through this country, who will shape and control this public feeling. Plant ministers of elevated piety and of thoroughly disciplined minds, in every town in our land, and this popular excitement may be turned to a great and good account. The conflict in our land is not to be with flesh and blood, but of intellect with intellect, and heart with heart;—between the god of this world, and the God of Heaven. Ministers, then, are wanted, of firm nerve, and vigorous understanding, and of high religious attainment, who can face the elements, and weather the storm.

5. *This is an age, when general principles are to be ascertained and settled in the employment of the various means for the conversion of the world.* There are a few land marks, a few ultimate facts, conspicuous, to be forever seen and regarded. In the Bible Society, for instance, a principle has been determined after a fierce struggle—the circulation of the Bible without note or comment. Happy will Christian ministers be, if they have pursued such a course of study and discipline, that they can bring to these duties a mature, liberal, comprehensive intellect.

6. *The efforts of the Papal Church in*

the United States should teach all Protestant ministers the importance of being clothed with the whole armor of the Gospel. Our safety, under God, lies in our wakefulness, and in our unceasing efforts. The huge fabric of Romanism, here, and throughout the world, will be, as there is every reason to suppose, undermined by argument. Its deformities will be let out into the blazing and intolerable light of Christian truth. In the records of the past there are innumerable facts and principles, which may be made to bear with amazing force on the papacy of the present times.

7. *We are laying foundations for future ages, and for unnumbered millions.* Shall not these foundations be laid by able and experienced men:—laid deep and broad? In the great Western Valley, we are providing, not for four millions, but for hundreds of millions. Shall we send an illiterate ministry there? Do they not require able and thoroughly disciplined minds? This is a point of unspeakable interest. With the eloquent Chrysostom, we would say, “He that would undertake so weighty a charge, had need to be a man of great understanding, favorably assisted with divine grace, for integrity of manners, purity of life, and all other virtues.”

Says one of our Western missionaries, (a man of understanding and experience,) “If I am not greatly mistaken, to sustain the churches in the new settlements, the highest ministerial qualifications are necessary. The eastern Churches may contribute their millions—their treasures may be wasted over these western waters to support the gospel, but what can it avail, if intrusted to unskilful men. WITHOUT A LEARNED, AN ABLE, AND AN HOLY MINISTRY HERE, ALL IS LOST.”

Such are some of the reasons for a high standard of ministerial character. We deprecate, as a sore evil, every attempt which is made, directly or indirectly, to lower it. The tendency of every thing human is downward. The great barrier against the deluge of impiety and ignorance and crime, which is threatening our land, is an *educated and pious ministry.* Had we a voice strong enough, we would proclaim this truth from one end of the land to the other.

MORAL DESTINY OF AMERICA.

THE following article needs not our commendation. Its value will be known and appreciated, when the mighty results, to which it directs our attention, are realized. It is a document which will not be injured by time. It is the closing part of the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, read by the Corresponding Secretary, JEREMIAH EVARTS, Esq. at the late Annual Meeting of the Board, in Boston. It appears, simultaneously, as a Missionary Paper of the Prudential Committee. We think ourselves highly favored in being permitted to insert it in our present Number, in connexion with our **STATISTICAL VIEW OF THE MISSISSIPPI VALLEY**. We regard the facts, stated in this view, as a part of the data on which the calculations of the Report are based; or as its vouchers and illustrations.

EVERY man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times, in which we live, is very peculiar. Observations of this kind have frequently been made heretofore; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited; but never before, it is believed, in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth, in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire. The opposition to the Gospel is lively, strenuous and malignant; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of Pagans. Among all the remarkable sights, which the men of this generation have beheld, there is nothing more wonderful, than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity,—the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that, which is observed in chemical affinities. No sooner does an enemy of the truth hoist his colors, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion was seen indeed; but it was principally in the holy lives and self-denying labors of a few individuals, or of those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for *the conversion of the world*. They have professed a full belief, that the time is rapidly approaching, when all men will be brought under the influence of the Gospel; when nominally Christian nations will be so reformed and purified, that vice, and infidelity, and

superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that if this rising influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them, as to threaten their peace and self-complacency unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the Gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased, and prostituted to become the minister of sin,—will find apologists in Christian countries. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims, would appear quite tolerable to not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern and compassion for any man, who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the Author and finisher of his faith*.

If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe: that it will ultimately prevail, we are not to doubt for a moment.

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success, or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our *looking forward*, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprehends the dullness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility,

in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity; and the third, that religion will pervade the land in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same degree of rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children, or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually

under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the gospel is the great remedy for human suffering,—and that, where the gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre, and every jail, by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute

of religion, but living in such a manner as to obstruct its progress, and limit its influence?

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language, should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very

small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and preëminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth, we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a

manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations, with a distinct and special and declared regard to the benefit of future times. Their posterity remembers them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim; 'These were the men of the nineteenth century, who came to the help of the Lord against the mighty:—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thraldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn.'

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception: if these are to be our conclusions, and these the depths to which our high hopes are fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. 'These are the men,' he will say, 'to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven.'

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed

"Our high endeavor, and our glad success,
Our strength to suffer and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords. Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we

must apply to Him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must, as a body, show more zeal and self-denial in his cause, or it cannot advance: that is, it cannot advance, according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those, who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the Gospel among their countrymen.

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennable the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant, by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky mountains, and printed on the same page with Cowper's

“O for a closer walk with God,”

or the “*Martyrs Glorified*” of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saints' Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

VALLEY OF THE MISSISSIPPI:

HISTORICAL AND STATISTICAL VIEW OF THE REGIONS WATERED BY
THE RIVER MISSISSIPPI, AND ITS BRANCHES.

INTRODUCTORY.

TAKEN in its utmost extent, the territory of the United States stretches from north latitude $24^{\circ} 27'$ to $54^{\circ} 40'$, and from 10° east to 54° west longitude from Washington City.

	<i>Miles.</i>
This immense region has a limit on the North, from the mouth of the St. Croix river to the Chippewyan, or Rocky mountains, . . .	3,000
From the Chippewyan Mountains to the Pacific,	600
Along the Pacific from latitude 51° to 42° ,	625
Along the Mexican territories from the Pacific to the mouth of Sabine river,	2,300
Along the gulf of Mexico to Florida point,	1,100
Along the Atlantic ocean,	1,800
Having an entire outline of	9,425

The real area is not far from two millions four hundred and fifty seven thousand square miles, being about one twentieth part of the land surface of the earth.

The territory of the United States is naturally divided into *three* great parts. The inclined plane or slope from the Alleghanies to the Atlantic. That within the great central valley of North America. That extending from the Chippewyan mountains to the Pacific.

In the following pages, we propose to describe, somewhat at length, the central of these divisions—its geography and physical characteristics—its civil and religious condition—and its prospects. The tide of emigration is flowing into these regions with constantly accumulating power. Before many years shall have passed, it seems that the political destinies of this nation will be determined West of the Alleghanies. Thither many eyes, in the religious world, are turning with mingled anxiety, and hope. To gather up, therefore, and place on permanent record, the scattered facts, appertaining to this great subject, will confer an important service on this and on the coming generations.

We shall arrange our remarks under the following divisions.

- I. EXTENT OF THE VALLEY.
- II. GEOGRAPHY, AND NATURAL RESOURCES.
- III. CIVIL HISTORY, INCLUDING NOTICES OF EACH STATE.
- IV. VIEW OF EDUCATION, AND OF LITERARY INSTITUTIONS.
- V. VARIOUS RELIGIOUS DENOMINATIONS.
- VI. SKETCH OF RECENT BENEVOLENT EFFORTS.
- VII. GENERAL VIEWS, OR RELATIVE IMPORTANCE COMPARED WITH OTHER PORTIONS OF THE COUNTRY.*

* Our principal authority is Darby's very valuable and accurate Geographical View of the United States, Philadelphia, 1828. We have also made considerable use of the works of Rev. Timothy Flint;—also, the published volumes of the American Encyclopedia, and Vol. III. of American Annual Register, &c.

I. EXTENT AND BOUNDARIES.

The regions watered by the Mississippi, and its branches, are bounded on the south by the shores of the gulf of Mexico; on the southeast by cape Florida, and the Table Hills which separate the waters of West, and East Florida; the dividing line then passes along the eastern boundary of Alabama to the northwestern extremity of Georgia, where it reaches the foot of the Alleghanies; thence diverging into the States of Tennessee and Kentucky it stretches on in a northeastern direction through Western Virginia, Pennsylvania, and the northwestern angle of New York; it then diverges to the northwest, and passes along the table elevations, that separate the waters of this valley from those which pass into the lakes; on the north, the hills, which divide the waters of the Arctic Sea from the branches of the Mississippi, are the boundaries; on the west, the Chippewyan mountains; on the southwest, a ridge of the same mountains separating the waters of Arkansas and Red rivers, from the branches of the Rio del Norte, forms the boundary.

The circuit of these immense regions is more than *three thousand miles*. From the gulf of Mexico in 29° north latitude to the sources of the Mississippi in 49° north latitude, the distance is about 1,400 miles. From the highest point of boatable waters on the Tennessee to the highest point of boat navigation on the Arkansas, the distance, following the winding of the rivers, is at least 3,000 miles. From the source of the Alleghany to the source of the Missouri, the distance is full 5,000 miles.

The States and Territories, included in this region, are West Florida, Alabama, Mississippi, Louisiana, a part of Georgia, Arkansas, Missouri, Tennessee, Kentucky, 16 counties in Virginia, 12 in West Pennsylvania, a small angle of New York, Ohio, Indiana, Illinois, Michigan, and the North Western Territory, and the Missouri Territory.

The whole area of these States and Territories is about twelve hundred thousand square miles.*

II. GEOGRAPHY AND NATURAL RESOURCES.

The Mississippi rises in the frozen countries of the north, and falls into the ocean in the region of the olive and sugar cane. Most other large and long rivers fall into the sea nearly in the same climate. The great ranges of mountains which bound the Pacific slope on the east, and the Atlantic on the west, are comparatively near their respective oceans. No one of the Atlantic rivers, that rises in the Alleghanies, has so long a course as the Ohio or Tennessee, which do not traverse half the width of the valley.

THE FOUR GREAT SUBDIVISIONS. The *Ohio Valley* is subdivided by the Ohio river into two unequal portions, leaving on the right or northwest side 80,000, and on the left or southeast side 116,000 square miles. The length of the Ohio ravine, from Pittsburgh to the Mississippi, in a direct line, is 548, but by the meanders of the stream 948 miles. The *Mississippi Valley above the river Ohio*, exclusive of Missouri, is 650 miles in length, 277 in mean width, and has an area of 180,000 square miles. The *Lower Valley of the Mississippi* is 1,000 miles in length, 200 in breadth, with an area of 200,000 square miles. The *Valley of the Missouri Proper*, has a length of 1,200 miles, a breadth of 437, and an area of 527,000 square miles.

THE GREAT RIVERS. The *Ohio* is, in a striking manner, gentle, as it respects current, and from Hamilton, in Cataraugus county, New York, to the Mississippi, over a distance of 1,158 miles following the streams, at a moderately high flood, meets, except the rapids at Louisville, with not a single serious natural impediment.

The *Mississippi* rises in high table land, about $47^{\circ} 47'$ north latitude. The St. Peter's, with ten or twelve tributaries is the principal upper branch of the Mississippi. Above the falls of St. Anthony, it is five or six hundred yards wide. In latitude 39° comes in the Illinois, a noble stream, 400 yards wide at its mouth, with a boatable navigation of almost 400 miles. A little below 39° , the Missouri discharges its mighty tribute. In about 38° the Kaskaskia from the east, joins the Mississippi, 80 yards wide at its mouth, with a course of nearly 200 miles, a great part of which, at some seasons of the year is navigable for boats. Between 36° and 37° comes in the "La Belle Riviere," the beautiful Ohio. At its junction, and for 100 miles above, it is as wide as the parent stream. A little above 34° , enters the White River, with a course of 1,200 miles, with a mouth between 300 and 400 yards wide. Thirty miles below, the Arkansas pours in its waters,—500 yards wide at its mouth,—with a course of 2,500 miles.

In the State of Mississippi the Yazoo comes in from the east, between two and three hundred yards wide. Eighty miles below Natchez, and a little above 31° , the Red river enters,—a stream as long and as deep as the Arkansas. Immediately below, the Missis-

* There are some immaterial variations in our estimates.

sippi carries its greatest volume of water. A few miles from Red river is seen the first important bayou, or efflux, that begins to convey to the gulf, by its own separate channel, the surplus waters of the Mississippi.

Below the falls of St. Anthony, the river is half a mile in width, and is a clear, tranquil stream. A few miles down from the river Des Moines, is a rapid of nine miles, which is a considerable impediment to navigation. Below these rapids to the mouth of the Missouri, the river is from three fourths of a mile to one mile and a fourth in width, with calm, transparent waters. The Missouri wholly changes its character. It has now a furious current, with a turbid mass of waters, with rough and ragged shores. From the St. Anthony Falls to the Missouri, the current is at the rate of two miles an hour. Below the Missouri, four miles an hour. Owing to accidental circumstances, the impetus of the current is frequently shifted, and the river tears up islands, removes the sandbars, and sweeps away the alluvial soil, with all its trees and deposits, to another place. The sources of the *Missouri* rise along the Chippewyan, through eight degrees of latitude, or near 600 miles. Of all the characteristics, which distinguish the Missouri and its confluentes, the few direct falls or rapids, is the most remarkable. After leaving the Chippewyan this overwhelming mass of waters, though every where flowing with great rapidity, nowhere swells into a lake, or rolls over a single cataract, in a distance of at least 3,500 miles to the gulf of Mexico. With the exception of the Amazon, the Missouri, and its continuation, the Mississippi, affords the most extended uninterrupted line of river navigation which has been discovered.

MINERALS. Many parts of the Western Country abound with valuable minerals, particularly, some portions of Illinois and Missouri. The most important mines are those of lead, iron, and coal. Fossil coal is found in great abundance along the Missouri, and in many other places. The extent of the veins, and the quality of the coal, have not yet been much tested. In some future time, the mines of coal will probably be found to constitute one of the principal resources of these regions. In the vicinity of Pittsburg, in Pennsylvania, there are inexhaustible quantities of pit coal. It costs little more than the expense of digging. There are also vast quantities of iron in the neighborhood. It is estimated that the value of manufactures at Pittsburg is *two millions of dollars* annually.

In Missouri there are *lead* mines of great extent and value. The principal "diggings" are included in an extent of fifteen miles, in one direction, and thirty in the other. In 1828, fifty "diggings" were occupied. About 3,000,000 pounds of lead are smelted in a year, giving employment to about 1,200 men. The ore is principally of that class called *galena*, and is very rich, yielding from seventy five to eighty per cent. There are also very rich mines of the same mineral at Galena, in Illinois. In 1829, there were about 12,000 people employed in the neighborhood of Galena, and it is probable that they will make from 9,000,000 to 10,000,000 pounds in the year. In ten months of 1828, there were 99 arrivals of steam boats, and 75 of keel boats at Galena, which seven or eight years ago, was in possession of the Winnebagoes.

CLIMATE. The climate of these regions is divided into four classes. The *first* commencing at the sources of the Mississippi and terminating at Prairie du Chien, corresponding to the climate between Montreal and Boston. The Irish potatoe, and wheat, succeed well in this region. The *second* includes the region between 41° and 37°—the States of Missouri and Illinois. The winter commences with January, and ends by the middle of February. It is the region of the apple, pear, and peach. The *third* climate extends from 37° to 31°. In the lower part of this region cotton grows; apple trees disappear, as well as wheat. Below 31° to the gulf, is the region of the sugar cane, and the sweet orange tree, and might be of the olive. Snow is hardly ever seen. The trees are generally in leaf by the middle of February. In the southern and middle regions of this valley, the wide, level, and heavy timbered alluvions are intrinsically more or less unhealthy. In these situations the new resident is subject to bilious complaints, to remitting fevers, and especially to fever and ague—the general scourge of the valley.

The slopes of the Alleghanies, the interior of Ohio and Kentucky, Tennessee and Indiana, where the forest is cleared away, and stagnant waters drained, the high grounds of Illinois and Missouri, and the open country towards the Apalachian, are as salubrious as any other region.

SOIL. The soil of the *Ohio* valley, taken generally, may be considered fertile, but with many places, presenting strong exceptions. Wherever the face of the earth in this valley is broken into mountain, hill, or dale, excellent fountain water abounds. The soil on either side of the *Ohio River* is very far from uniform. It would be difficult to find any other equal extent of the earth, where natural features are more strongly contrasted. In regard to the *Upper Valley* of the *Mississippi*, proper timber is comparatively scarce, as so much surface is occupied by prairie or lakes; extensive lines of alluvial soil of great fertility, border the streams, particularly the *Mississippi* itself, and *Illinois*, but in no near proportion to the same species of soil in the valley of *Ohio*. The *Lower Valley* of the *Mississippi*, is the most variegated section of the United States. Every form of landscape, every trait of natural physiognomy, and an exhaustless quantity, with an il-

limitable specific diversity of vegetable and metallic production, are found upon this extensive region. There are the cold, sterile plains, and vales of the Chippewyan, the elevated and dry grounds of the Arkansas, and the exuberant fertility, with the disease and death of the Delta of the Mississippi. With the exception of the alluvial banks and streams, the *Missouri* valley is dry and sterile, to a great extent destitute of timber and fresh water.*

"The countries along the valleys of the Miami and Scioto rivers in Ohio, and especially that embraced in several counties around Lexington, Ky., surpass in beauty and richness of soil, every portion of the United States, which I have seen; though they are probably equalled, if not exceeded in these respects, by some parts of Missouri, and by those portions of Illinois and Indiana which lie along the Sangamo and Wabash rivers. Indeed, the general fertility of the soil, and the luxuriance of vegetation, are such as to fill with admiration the mind of one whose observation has been previously confined to the Atlantic and Northern States."†

III. CIVIL HISTORY.

A few years after the discovery of America, Sebastian Cabot, an Englishman, sailed along the shores of Florida. The Spaniards contend that Ponce de Leon penetrated to the thirtieth degree of north latitude in 1512. Between 1518 and 1524, Grijalva and Vasques, both Spaniards, landed on the shore of Florida. Ferdinand de Soto, governor of Cuba, was probably the first white man who saw the Mississippi, which he crossed not far from the entrance of Red river. He reached the Chickasaw country. In 1564, the Admiral de Coligny established a colony of *Huguenots*, or French Protestants, in Florida. This colony was soon extirpated by the Spaniards. Soon after the Spaniards, in their turn, were utterly destroyed. Another colony was soon planted, and possession of the country was preserved for half a century. In 1673, two French Missionaries from Canada, Marquette and Joliette, commenced a journey of discovery from Quebec, with five men, by the way of Lake Michigan, and the Ouisconsin. On the 15th of June they discovered the Mississippi. In 1680, Father Hennepin sailed down the Mississippi to its mouth. He published an account of his voyage, in which he named the country Louisiana, in honor of Louis XIV. In 1683, M. de La Salle founded Cahokia and Kaskaskia in Illinois. He first formed the plan of insulating all the English settlements, by establishing an unbroken chain of forts from Canada to the gulf of Mexico. M. de La Salle, in attempting to force his way up the Mississippi, was murdered by his own men. In 1699 and in 1700, Iberville and Bienville, two Frenchmen, explored the lower part of the Mississippi. In 1702, a fort was formed on the Mobile river, but was destroyed by an overflow of the waters in 1711. In 1713, the colony of Louisiana had 400 souls, among whom were 20 blacks. In 1717, Bienville, in searching for a suitable place for the central spot, selected the ground where *New-Orleans* now stands, 39 leagues from the gulf. In 1719, the Spanish colony at Pensacola was taken by the French. Emigrants now came, in considerable numbers, from Europe. The colony was divided into nine districts, with New Orleans as the principal post. The whole colony was a heavy tax to the parent country. In five years the loss to France was 125,000 livres. The manner in which the poor Indians were, in many cases treated, was cruel in the extreme. "Millions were slain, and millions were reduced to bondage before the Spanish government, particularly, acted on the belief that they had souls."

The Mississippi bubble, so termed, and in which were entirely sacrificed above 3,000,000 of dollars, was in some respects beneficial to Louisiana, as it greatly increased the number of inhabitants.

Previously to 1754, the French had formed a settlement at fort Du Quesne, now Pittsburgh, as a part of their system of forts. In 1755, Gen. Braddock met with his memorable defeat at this place. The victory of Gen. Wolfe at Quebec soon made the British the dominant power at the north. In the peace of 1763, France ceded to England all her possessions east of the Mississippi, and all west to Spain. In 1764, the English took possession of Florida. On the commencement of the American revolution, the Spaniards in Louisiana joined the French as allies of the colonies, and captured the English posts of Baton Rouge, Mobile, and Pensacola. The American General Clark, about this time, surprised and captured a British force at Vincennes.

By the peace of 1783, Great Britain ceded the Floridas to Spain, and all the country north of the thirty-first degree of latitude to the United States.

On the 13th of April, 1803, France ceded Louisiana to the United States, in considera-

* See Darby's Geographical View, &c.

† See the communications of the Secretary of the American Home Missionary Society, in the Home Missionary, for February, 1830.

tion of 15,000,000 of dollars. This measure opened the ocean to the enterprising inhabitants of the valley, and spread life through all the departments of business.

Bloody Indian wars now raged at the west. In Sept. 1791, Gen. Harmer was defeated by the Indians with severe loss, and in Nov. 1792, Gen. St. Clair was routed with great slaughter. Almost 1,000 men were killed or wounded. By the decisive victories of Gen. Wayne, peace was generally restored among all the Indian nations. In 1792, a dangerous insurrection in the western parts of Pennsylvania, was quelled. In the year 1811, a steam boat was first seen on the western waters. It was launched on the Ohio, and was called the New Orleans, of between 300 and 400 tons. In the war of 1812, the western people suffered severely. The complicated distresses, arising from Indian warfare, &c. were happily closed by the peace of 1815. It was sometime, however, before the ruinous effects of the war ceased. Every species of speculation was carried to a ruinous excess, and several years elapsed before public confidence was completely restored.

We shall now give a brief view of the history of each State and territory.

FLORIDA. Length 550 miles; average breadth 120. Ceded to the United States in 1820. Since that time the immigration has been considerable. Florida has been divided into counties, judicial and military districts. In 1828, the number of inhabitants in both Floridas was about 20,000. They are an extremely heterogeneous population, emigrants from all foreign countries, and from every American State, and all possible admixtures of Indian and African blood. St. Augustine is the capital of West Florida, with about 2,000 inhabitants. Tallahassee was fixed upon, in 1824, as the seat of government for both Floridas.

ALABAMA. Length 280 miles, breadth 160. No part of the western country has had a more rapid population. In 1800, it had only 2,000 inhabitants; in 1810, 10,000; in 1820, 127,000; in 1827, 244,041, showing an increase in seven years of 116,140. Slaves increased in the same time, 49,429.

This State was originally a part of the Mississippi territory. It already far exceeds in number the State from which it was originally taken. Cotton is the grand staple of Alabama. Sugar, rice, and tobacco are also cultivated.

MISSISSIPPI. 300 miles in length, 160 in average breadth, containing 30,206,800 acres of land.

	Acres.
Land acquired before the United States had possession of the territory,	2,031,000
Acquired since of the Indians by treaty,	12,475,000
Still claimed by the Choctaws and Chickasaws,	15,700,000

Thus more than one half of the lands belong to the Indians, and nine tenths of the remainder are still in possession of the United States.

LOUISIANA. Breadth 210 miles, containing 48,220 square miles. In 1785, this territory contained 27,283 inhabitants; in 1810, 75,556; in 1820, 153,407, trebling its numbers in the seventeen years preceding 1810, more than doubling between 1810 and 1820. No State in the Union has more fertile land. No State can compare with it in the richness of its agriculture. In consequence of the inundation of its rivers, it can never admit of a very dense population. The growth of population has been impeded by the sickness (exaggerated in some instances) of a part of the State, by the existence of slavery, and by the difficulty of adjusting the numerous land claims.*

Cotton, sugar, and molasses, are the principal productions of the State. The number of hogsheads of sugar made in the several parishes in 1828, was 87,965; of molasses 39,874. The most extensive plantation in the State is that which belongs to Gen. Wade Hampton, there having been produced on it in 1828, 1,640 hogsheads of sugar, and 750 hogsheads of molasses.

New Orleans is, perhaps, destined to become the most important city in the United States. With the exception of New York, this could be said without qualification. It is about 1,000 miles below the mouth of the Ohio, 1,200 below the mouth of the Missouri, about midway between Boston and Mexico, ninety miles in a direct line from the gulf. It has, probably, twice as much extent of boat navigation above it, as any other city on the globe. Taking the length of all the tributaries of the Mississippi, that are navigable, and which are actually navigated by steam boats, the sum would exceed 20,000 miles. Its advantages of communication with the adjacent country are unrivaled. The city contains six complete squares, each square having a front of 319 feet in length. The following table will give some important facts in regard to the importance of New Orleans.

Tons of shipping in Oct. 1823 were	144,179
“ “ 1827 “	204,460
City debt in “ 1827 “	dollars, 253,600
Annual expenses “ “	dollars, 170,000

* See Rev. Timothy Flint's Geographical View of the Mississippi Valley, vol. I. p. 514.

Improvements in the city from 1825 to 1827,	dollars, 855,437
Population since 1784, doubles once in 10 years.	
Bales of cotton exported in 1821-2,	156,030
" " 1824-5,	104,557
" " 1827-8,	304,848
Hogsheads of sugar " 1827-8,	39,063
" " from Sept. 1828, to June 1829,	53,382
Duties on the sugar and molasses exported in 1829,	dollars, 1,800,000

About one half of the two last articles were carried to New York. In July 1829, a vessel arrived at New Orleans, with passengers from Mexico, with from \$800,000 to \$1,000,000 in specie. A great number of the old Spaniards expelled from Mexico have taken refuge in New Orleans.

ARKANSAS TERRITORY. Greatest length, 500 miles; medial length, 300. Breadth, 240: containing 50,000 square miles. It was erected into a territorial government in 1819, and has at the present time, undoubtedly, the requisite number of inhabitants to form a State. The extent of the country, taken together, is very level, or very hilly. A considerable portion of the country is broken land and unfit for cultivation. The high prairies and timber lands are sterile.

TENNESSEE. Medial length, 400 miles; medial breadth, 120. It was originally included in the State of North Carolina, from which it was separated in 1796; at which time it was admitted into the Union. The Cumberland mountains pass through this State, and divide it into two great portions. In 1730, this State was a forest. From various causes it had long been deserted by the Indians. Many of the first settlers were drawn here for the sake of hunting.

In 1764, Daniel Boone, the father of western settlements, made an excursion from North Carolina into the woods of Tennessee. The first permanent settlements were made in East Tennessee, in 1768-9, from Virginia and North Carolina. In 1767, West Tennessee began to be the temporary home of hunters. In 1799, North Carolina ceded to the United States, all her title and authority in the present State of Tennessee. Nashville was founded in 1784. On the 5th of Nov. 1791, was brought into Tennessee the first printing press. Soon after was issued the first Tennessee newspaper, called the "Knoxville Gazette." In 1809, a solitary barge of 60 tons and 35 men, wound its laborious way up the Cumberland river, and arrived at Nashville, to the joy and astonishment of the inhabitants. The people from all the adjacent parts of the country flocked to see the "barge." The important event was formally announced in the newspapers, and the whole country rang with the intelligence. There are now ten steam boats, some of them of the largest class, employed in the Nashville trade.*

MISSOURI. Length, 270 miles; breadth, 220. It contains 60,000 square miles, and 38,000,000 acres. Wheat and corn are the staples of this country. This is the native region of fruits and flowers. The prairies, in the proper season, are an immense flower garden. The population of this State in 1828, was 92,801 whites, 19,124 slaves, and 484 free persons of color: in all, 112,409. In 1823 and in 1824, the amount of mineral ore obtained at the Red river mines was about 200,000 pounds; in 1825, 672,000; 1826, 743,000, and in 1827, 5,080,000. In 1828, there accrued to the United States about 30,000 dollars in leases. The revenue of the State is about 60,000 dollars annually. Seventy-two sections of land have been granted by Congress for the support of seminaries of learning. In 1819, the State constitution was formed, allowing the inhabitants to hold slaves; in the following year, it was admitted into the Union. The tide of emigration is every year becoming more and more powerful towards this State.

KENTUCKY. Length, 300 miles; medial breadth, 150; square miles, 40,000. The population in 1790, was 73,677; in 1800, 220,960; in 1810, 406,511. The present population is probably between 600,000 and 620,000. During 1828, 4,100 hogsheads of sugar, and 8,500 bags of coffee, were received at the single port of Louisville, worth together about \$600,000. The arrivals of steam boats at the same place, in 1827, were 267, carrying 48,744 tons; and in 1828, about 60,000 tons. In the same year, there passed the turnpike gate, at the Cumberland gap, an amount of stock estimated at \$1,167,302.

This State was first visited by Mr. Finley from North Carolina, in 1767. In 1769, Daniel Boone commenced a settlement in the State. The first permanent settlement was made in 1774, at Harrodsburg. In 1787, there was not a single post office in the country. The first newspaper printed in Kentucky was issued, August 28, 1787, on a demi sheet, in Lexington, by Mr. John Bradford, and entitled the "Kentucky Gazette." No other paper was printed nearer than 500 miles.

OHIO. Length, 210 miles; mean breadth, 200; area, 40,000 square miles, and 25,000,000 acres. There is probably in no part of the world, a body of land, of the

* See American Annual Register, vol. III. p. 158.

same extent with this State, of which a greater proportion is susceptible of cultivation. The number of inhabitants at the present time is supposed to be more than 1,000,000. In 1827, the whole number of white male inhabitants, above the age of 21 years, was 145,745, being an increase, in four years, of 21,110. In Jan. 1829, the Ohio militia amounted to 111,783. In 1828, the acres of land, under cultivation, amounted to 15,733,510: valued at 41,344,520 dollars.

State tax,	\$187,906 69
County tax,	199,455 30
Road tax,	6,315 83
Township tax,	33,910 08
School tax,	8,821 85
 Total taxes,	 \$436,409 75

The first settlement of Ohio commenced April 1788, at Marietta, under the care of Gen. Rufus Putnam, and Rev. Dr. Manasseh Cutler, of Essex county, Ms. The next settlement was at Cincinnati. This city was first laid out in 1789, and began to flourish after 1794. It is a great emporium of the western country, and next to New Orleans, much the largest town west of the Alleghanies. The exports in 1826, amounted to 1,963,560 dollars; and the imports in the same year to 2,528,590 dollars. There are between thirty and forty manufacturing establishments, some of which are on a very extensive scale. The whole value in 1828, of manufactures, was estimated at 1,850,000 dollars. In 1795, Cincinnati contained 500 inhabitants. In 1800, 750. In 1805, 960. In 1810, 2,040. In 1820, 9,642. In 1830, 25,000. In 1829, 416 buildings were erected. Ohio was admitted into the Union in 1803.

WEST PENNSYLVANIA. About one third of the surface of Pennsylvania is west of the Alleghany mountains, and is watered by the Ohio and its branches. In this region are thirteen counties, comprising a population of about 200,000 inhabitants. The climate is very much like that of Connecticut. There is less inequality of condition than among the inhabitants of the Western States generally. Their trade is principally with Pittsburg. About 30,000,000 feet of plank, in one year, descended the Alleghany. This country contains inexhaustible supplies of the finest lumber, and innumerable mill seats. Pittsburg is, perhaps, more entirely a manufacturing place, than any other town in America. The value of its manufactures is about 2,000,000 dollars annually.

WESTERN VIRGINIA. This country comprises about two fifths of Virginia, sixteen counties, and about 100, or 110,000 inhabitants. The Kenhawa is the only river of consequence. Labor is here generally performed by white men. The habits of the people more resemble those of the population of the free States than of the slave.

INDIANA. Length, 250 miles; breadth, 150. The greater portion of this State is timbered land. New England manners and habits prevail to a considerable extent. The emigration to this State has been composed principally of young men, either unmarried, or without families. In 1804, thirty Swiss families commenced a settlement, which they named Vevay, and where they commenced the cultivation of the vine. It is now the largest vineyard in the United States. Vevay is equidistant from Lexington, Cincinnati, and Louisville, forty-five miles from each.

The extent of navigable waters in this State, excluding boatable streams, less than thirty miles, is about 2,500 miles. The population is now, probably, 300,000. The school lands in the State amounted to about 600,000 acres, being a thirty-sixth part of all the lands in the State. For the construction of roads and canals, land has been obtained, worth 1,250,000 dollars. The whole number of acres to which the Indian title has been extinguished is 17,124,037. The whole number of acres to which it has not been extinguished is 5,355,632.

ILLINOIS. Length, 350 miles; breadth, 180; 50,000 square miles; 40,000,000 acres. Next to Louisiana and Delaware, it is, perhaps, the most level State in the Union. One vast prairie spreads from the shores of the Mississippi to those of Lake Michigan, divided into wet and dry prairies, alluvial and those which are rolling. A belt of land below Kaskaskia, along the Mississippi, is, perhaps, the richest land in the world. A part of it has been occupied with the exhausting crop of maize for 100 years, without producing the slightest exhaustion of the soil. This State has very great advantages for inland communication. On the west, is the Mississippi; on the north-west, the Rock river, a long and boatable stream; on the north-east, Lake Michigan for a great distance, opening communications with Indiana, Ohio, Canada, and New York; on the east, the Wabash; on the south, the Ohio; in the centre, the Illinois and numerous other navigable streams. At present, the State is supposed to have 4,000 miles of boatable waters in her limits. The General Government have appropriated 100,000 acres of land for making roads and canals. The annual increase of the population, for several years, has been not less than 12,000, from emigration alone.

MICHIGAN TERRITORY. This territory is situated between the lakes Huron, St. Clair, Michigan, and their connecting bodies of water. It has Ohio and Indiana on the south. The entire outline is 846 miles; the area, 34,000 square miles. The peninsula of Michigan, with partial exceptions, is covered by a very heavy forest. The soil is deep and strong. Grasses and grains are the principal productions. Detroit, the capital of the Territory, is on the western bank of Detroit river, eighteen miles above lake Erie. The territory of Michigan was formed in 1805. The city of Detroit, and the adjacent territory, were taken by the British in 1812; but were retaken by the United States in 1813. Michigan is fast rising in importance and interest. It will ere long claim its place among the members of the Union.

NORTH-WEST TERRITORY. Nearly 500 miles in length, and 100 in breadth. It is generally a hilly country, with the exception of extensive level prairies. In this country, are the head waters of the Mississippi, estimated to be 1,330 feet above the level of the sea. It is a fine region for hunters, and it is abundant in minerals. In some parts, the soil is fertile. All the water courses, ponds, and marshes, are covered with wild rice, which constitutes a considerable part of the nourishment of the inhabitants.

MISSOURI TERRITORY. Length, 900 miles; breadth, 800. A belt of country, partially wooded, extends generally from two to four hundred miles west of the Mississippi and its waters. There commences that ocean of prairies, which constitutes so impressive a feature in the vast countries west of the Mississippi. It is for the most part a plain, more or less covered with grass; in some places it is little more than bodies of moving sand. The Chippewyan mountains, for the most part, run in parallel ridges. Their bases have an elevation of between 3 and 4,000 feet above the level of the sea. The highest peak is 12,000 feet. It is stated, on good authority, that these mountains have passes, over which loaded waggons might easily be made to pass. This country is part of the purchase of Louisiana. It has been faithfully explored by Lewis and Clarke, Pike, and Maj. Long. Among the Indians who inhabit the territory, the Sioux are the most numerous. The whole number of Indians is about 140,000.

Some of the more important facts, under the present division, are compressed in the following table.

<i>State.</i>	<i>Sq. Miles.</i>	<i>Pop. in 1820.</i>	<i>No. Co.</i>	<i>Chief Town.</i>
West Florida,	25,000	10,000		Tallahasse.
Alabama,	51,000	143,000	36	Tuscaloosa.
Mississippi,	45,000	54,848	18	Jackson.
Louisiana,	4,800	153,407	26	New Orleans.
Arkansas Territory,	121,310	14,273	15	Little Rock.
Tennessee,	40,000	422,813	48	Murfreesborough.
Kentucky,	37,000	564,317	72	Frankfort.
West Virginia,	11,000	110,000	15	Wheeling.
West Pennsylvania,	10,000	290,000	12	Pittsburgh.
Ohio,	39,000	581,484	60	Columbus.
Indiana,	34,000	147,178	35	Indianapolis.
Illinois,	59,000	55,211	19	Vandalia.
Michigan Territory,	34,000	10,000	6	Detroit.
N. W. Territory,				
Missouri,	66,000	66,586	15	Jefferson.
Missouri Territory,				

MISCELLANIES. Indians. The following table will give the number of Indians residing in the Western States.

<i>State.</i>	<i>No. of Tribes.</i>	<i>No. of Indians.</i>	<i>Remarks.</i>
Ohio,	5	2,350	
Michigan,	6	28,316	
Indiana and Illinois,	8	11,479	
Georgia and Alabama,	1	20,000	Creeks.
Georgia, Alabama and Tenn.,	1	9,000	Cherokees.
Missouri and Alabama,	1	21,000	Choctaws.
Mississippi,	1	3,625	Chickasaws.
Florida,	several.	5,000	Seminoles chiefly.
Louisiana,	13	1,313	
Missouri,	5	5,810	
Missouri and Arkansas,	2	5,407	Chiefly Osages.
Arkansas,	3	6,700	7,000 Cherokees.

About 300,000 (some say 450,000) Indians are found in the territories of the United States—all but about 8,000 west of the Alleghany mountains. The United States have acquired lands of the Indians as follows.

	Acres.		Acres.		Acres.
Ohio,	24,854,888	Louisiana,	2,492,000	Missouri,	36,169,383
Indiana,	16,243,685	Alabama,	19,586,560	Michigan,	17,561,470
Illinois,	24,384,744	Mississippi,	12,475,231	Ark. and West,	55,451,904

Making an aggregate of *two hundred and nine thousand millions, two hundred and nineteen thousand, six hundred and eighty-five acres.*

The United States pay in permanent annuities to various Indian tribes, 108,375 dollars; in limited annuities, 61,200 dollars annually.

In this connexion, it may be interesting to quote the following remarks from the journal of Major Long, who visited the Arkansas country in 1819–20, in an official capacity. His observations refer to the lands to which it is proposed to remove the south-western Indians.

Passing along the Canadian river, which flows through the proposed tract, he says, “We had travelled more than 150 miles along the bed of this river, without once having found it to contain running water. We had passed the mouths of many large tributaries, but they, like the river, contained nothing but sand. It would appear that all the water which falls in rains, or flows from springs, in an extent of country far greater than Pennsylvania, is not sufficient to supply the evaporation of so extensive a surface of naked and heated sands. The country has a manifest resemblance to the great desert of Siberia. I do not hesitate in giving the opinion, that it is wholly unfit for cultivation, and of course uninhabitable by people depending on agriculture for their subsistence.”

SLAVE POPULATION. One of the most interesting reflections, which occurs to our minds, in reference to these immense territories, is, that the greater part will sustain a *free* population. Were the whole to be burdened with the constantly accumulating evils of the slave system; were the noble physical resources of this valley to be impoverished and exhausted by a degraded, *mindless* race of laborers, we should turn away from our contemplations in sorrow and despair. We would not look at this subject with any partial views. We would look with the same interest on Louisiana as on Ohio. We wish that her vast resources could be developed entirely and forever by freemen.

In 1787, the Congress of the United States enacted a law interdicting slavery forever from the country north of the Ohio, and east of the Mississippi. By the law admitting Missouri into the Union in 1820, a compromise was made, excluding slavery from all the regions north and west of the State of Missouri. The free States and territories thus stand.

	Pop. in 1820.	Esti. 1830.
Western Pennsylvania,	110,000	200,000
Ohio,	581,434	1,000,000
Indiana,	147,434	300,000
Illinois,	55,212	120,000
Michigan,	8,896	20,000
Total,	902,976	1,640,000

Thus in 1830, the free Western States will have a population of more than one and a half millions. The following States have slaves.

	1820.	
	Whites.	Slaves.
Western Virginia,	90,000	10,000
Kentucky,	434,641	126,732
Tennessee,	340,889	79,857
Missouri,	55,948	10,222
Arkansas,	12,579	1,617
Louisiana,	73,443	69,064
Mississippi,	42,171	32,814
Alabama,	85,471	41,859
Total,	1,135,142	372,164

Thus it appears that in 1820, there were in these States and territories, one million, one hundred and thirty-five thousand one hundred and forty-two whites, and three hundred and seventy-two thousand, one hundred and sixty-four slaves.

In 1830, there will be, probably, as shown by the census, about 1,600,000 whites, and 600,000 slaves.

There is strong ground to hope that the States of Missouri, Kentucky, and Tennessee,

will, in the lapse of a few years, shake off the evils of slavery. Many parts of these States have a hardy, laboring, white yeomanry. The soil is too cold for cotton and rice, and well adapted for grains and grasses. In such kinds of labor as are common in these States, the slave system cannot be even temporarily profitable. If it be a curse in North Carolina, it is doubly so in Kentucky. It is a well known fact, that the products of free labor in Ohio, outsell the same products raised by slaves south of the Ohio river. In Kentucky, the subject of slavery is constantly and fearlessly agitated. It is stated that but a very small part of the tax-paying whites own slaves. A proposition was recently made to the General Assembly of this State to call a convention of the people, one avowed object of which would be to amend the constitution, fixing a definite time, after which, all born in the State should be free. The motion was lost by a single vote only. The increase of slaves in this State, from 1800 to 1810, was about 40,000, doubling their number; from 1810 to 1820, but 46,000, being between 30 and 40,000 short of double the number which existed in 1810. In Tennessee, from 1810 to 1820, there was more than 10,000 wanted to double the number. The present census will show, probably, a still greater diminution in the relative proportions.

We wish that the same remarks would apply to Louisiana, Alabama, Mississippi, and Florida. The southern position of these territories, and the nature of the staple productions, seem to preclude the hope of the termination of the slave system. The evils which they now suffer are by no means small. In March, 1829, an ordinance was passed by the city council of New Orleans, prohibiting the exposition for sale, in the centre of the city, of slaves imported from Maryland, Virginia, and the Carolinas. Many complaints have been made in these States, that droves of slaves, "negroes and vagabonds," from the jails and penitentiaries of Maryland and Virginia, are introduced. There is no doubt but that the very worst part of the colored population has long been passing to the south-west.

ANCIENT MONUMENTS. The antiquities of the Western States are divided into three classes. 1. Those belonging to the Indians. 2. To people of European origin. 3. Those of that unknown people who raised the ancient forts and tumuli. 1. *The antiquities which belong to the North American Indians*, are neither numerous nor very interesting. They consist of rude stone axes and knives, of pestles used in preparing maize for food, of arrow-heads, and a few other similar articles. 2. *Antiquities belonging to a people of European descent*. A medal was found a few years since, at the mouth of the Muskingum river. It was a thin, round plate of lead, on one side of which was the inscription, "Petit-belle riviere," and on the other, "Louis XIV." Coins have been found inscribed, "George II.," and "Caroline." The traces of a furnace of fifty kettles exist, a few miles from Portsmouth, in Kentucky. Several Roman coins have been found in a cave near Nashville, Tenn. 3. *Antiquities of the people, who formerly inhabited the western parts of the United States*. They are forts, cemeteries, temples, altars, camps, towns, videttes, watchtowers, &c.

Near Newark, in Licking county, Ohio, is a fort containing about forty acres within its walls, which are usually about ten feet in height. Leading into this fort are eight openings or gateways, about fifteen feet in width; in front of which is a small mound of earth, in height and thickness resembling the outer wall. These small mounds are about four feet longer than the gateway is in width, and were probably intended for the defence of the gates. One of the forts contains twenty-two acres, and has an observatory, built partly of earth, and partly of stone, commanding a full view of a considerable part of the plain. Under this observatory was a passage for a water course. There is another circular fort, containing about twenty-six acres, having a wall around it, which was thrown out of a deep ditch on the inner side. There are, also, parallel walls of earth, five or six rods apart. There is a pond, covering more than 150 acres. The watchtowers were placed at the ends of parallel walls. There are but few remains found in the tumuli in this fort. In the vicinity of Newark, are more than 1,000 wells, many of them exceeding twenty feet in depth.

Near Marietta, in Ohio, are some very interesting and extraordinary works. The largest square fort contains forty acres, encompassed by a wall of earth, from six feet to ten feet high, and from twenty-five to thirty feet wide at the base. On each side are three openings, at equal distances, resembling twelve gateways. From one of the gates, there is a covert way, formed of two parallel walls of earth, 231 feet from each other, 360 feet in length, leading by a gradual descent to the low grounds near the river. Within the walls, at one of the corners, is an oblong, elevated square, 188 feet long, 132 broad, nine feet high. In another place is a mound in the form of a sugar loaf; its base a regular circle, 115 feet in diameter; its perpendicular altitude thirty feet, surrounded by a ditch, fifteen feet wide, and defended by a parapet, four feet high. On the outside of the parapet have been picked up a considerable number of fragments of potter's ware, composed of clay and fine gravel, with a partial glazing on the inside.

On the Little Miami river, is a fortification with fifty-eight gateways. On the spot where Cincinnati now stands, were four mounds or pyramids. One of them was thirty-

five feet high, in the form of a regular ellipsis. In one of these mounds, the following articles were found. 1. Pieces of jasper, rock crystal, granite, &c. 2. A circular piece of canal coal, with a large opening in the centre, as if for an axis, and a deep groove; the circumference suitable for a hand. 3. A smaller article of the same shape, with eight lines of perforations. 4. A bone, with several lines, supposed to be hieroglyphics. 5. A mass of lead ore. 6. A quantity of isinglass. 7. A small oval piece of sheet copper, &c. 8. Several marine shells. 9. Several copper animals. 10. Human bones. Many of the mounds contain an immense number of skeletons. Those of Big Grave Creek are believed to be completely filled with human bones. The large ones, along the principal rivers in this State, are also filled with skeletons. Millions of human beings have been buried in these tumuli. To have erected such works, so numerous and large, must have required a great population. Mr. Brackenridge, who has paid much attention to this subject, thinks that there might have been, once, five thousand villages in the Mississippi valley. Caleb Atwater, Esq. of Ohio, says, that in all probability, Ohio, several hundred years ago, contained more than 700,000 inhabitants, of a race now extinct.

On the Cany fork of Cumberland river, a vessel was found in an ancient work, containing a figure of three heads entire. Many of their features are distinctly preserved. All the strong marks of the Tartar countenance are expressed with great skill. It is by some called a "Triune Idol." Many other discoveries have been made, going to show, that these ancient inhabitants of our country were idolaters.*

STEAM BOATS. Nothing shows the resources of the Western Valley, and the amazing progress of emigration and improvement, more satisfactorily than the increase in steam navigation. A writer in the Cincinnati Daily Gazette furnishes the following facts.

"The first boat built on the Western waters, of which the writer of this article has any record, was the New-Orleans, built at Pittsburg in 1811; he has no account of more than seven or eight built previously to 1817: from that period they have been rapidly increasing in number, character, model, and style of workmanship, until 1825, when two or three boats, built about that period, were declared by common consent, to be the first in the world. Since that time, we are informed, that some of the New York and Chesapeake boats rival, and probably surpass us in richness and beauty of internal decoration. As late as 1816, the practicability of navigating the Ohio with steam boats, was esteemed doubtful; none but the most sanguine augured favorably. The writer of this well remembers that in 1816, observing in company with a number of gentlemen, the long struggle of a stern wheel boat to ascend horse-tail ripple, (five miles below Pittsburg,) it was the unanimous opinion that 'such a contrivance' might conquer the difficulties of the Mississippi, as high as Natchez, but that we of the Ohio must wait for some more happy 'century of inventions.' In 1817, the bold and enterprising Captain Shreve, (whose late discovery of a mode for destroying snags, and improving Western navigation, entitles him to the reputation of a public benefactor,) made a trip from New Orleans to Louisville in twenty-five days. The event was celebrated by rejoicing and by a public dinner to the daring individual who had achieved the miracle. Previous to that period, the ordinary passages by barges, propelled by oars and sails, was three months. A revolution in Western commerce was at once effected. Every article of merchandize began to ascend the Mississippi, until we have seen a package delivered at the wharf of Cincinnati, from Philadelphia, via New Orleans, at one cent per pound. From the period of Captain Shreve's celebrated voyage till 1827, the time necessary for the trip has been gradually diminishing; during that year, the Tecumseh entered the port of Louisville from New Orleans, in eight days and two hours from port to port!"

"Since the introduction of the steam boat, the memorandum before me furnishes a list of 323, whose united tonnage may be estimated at about 56,000 tons, employed during this period, on the waters of the Mississippi and Ohio. The largest size rated about 500 tons, but a large majority of them are under 250 tons.

"The average first cost of a steam boat is estimated at 100 dollars per ton; the repairs made during the existence of the boat, amount to one half the first cost. The average duration of a boat has hitherto been about four years; of those built of locust, lately, the period will probably be two years longer."

The number of steam boats now in commission, is stated by this writer, at more than 200, the average tonnage of which may be stated at 175 tons, making the amount now employed, 35,000 tons. It is estimated that 525,000 cords of wood are annually consumed, which, at \$2 25 a cord, makes the annual expenditure for fuel alone, \$1,181,000. The other expenditures are calculated by the most intelligent owners, at \$1,300,000, making the present total annual expenditure nearly 2,500,000 dollars. The writer then adds:

"We cannot better illustrate the magnitude of the change in every thing connected with Western commerce and navigation, than by contrasting the foregoing statement

* See the exceedingly interesting communications of Caleb Atwater, Esq. in vol. I. of the *Transactions of the American Antiquarian Society*, 1820.

with the situation of things at the time of the adoption of steam transportation, say in 1817. About twenty barges, averaging 100 tons each, comprised the whole of the commercial facilities for transporting merchandise from New Orleans to the 'Upper country'; each of these performed one trip down and up again to Louisville and Cincinnati, within the year. The number of keel boats employed in the Upper Ohio, cannot be ascertained, but it is presumed that 150 is a sufficiently large calculation to embrace the whole number. These averaged thirty tons each, and employed one month to make the voyage from Louisville to Pittsburg, while the more noble and dignified barge of the Mississippi made her trip in the space of 100 days, if no extraordinary accident happened to check her progress.

"The Mississippi boats now make five trips within the year, and are enabled, if necessary, in that period, to afford to that trade 35,000 tons. Eight or nine days are sufficient on the Upper Ohio, to perform the trip from Louisville to Pittsburg and back. In short, if the steam boat has not realized the hyperbole of the poet, in 'annihilating time and space,' it has produced results scarcely surpassed by the introduction of the art of printing."

IV. VIEW OF LITERARY INSTITUTIONS.

1. **UNIVERSITY OF ALABAMA.** On the 22d of March, 1828, the Trustees of the University of Alabama selected as the site of the Institution, the place known as Mairs' Spring, situated on the main road, leading toward Huntsville, about one mile and a half from Tuscaloosa. It is on land originally granted by Congress to the Institution. The site is high and healthy; it is in the immediate neighborhood of the quarry, from which most of the beautiful stone used in the principal buildings in Tuscaloosa was obtained.

2. **SCHOOLS IN MISSISSIPPI.** Appropriations for education have been made in this, as well as in the other Southern States. The whole business of a common school education is managed by subscription and voluntary association. A seminary called "Jefferson College," is incorporated at Washington, near Natchez. It is, so far as we are informed, hardly in existence yet. Another Institution, called a College, is incorporated at Shieldsborough. Flourishing public schools exist at Natchez, Woodville, Monticello, and other places.

3. **EDUCATION IN LOUISIANA.** Eight hundred dollars are annually appropriated in every parish for the advancement of common school education. But the application of the appropriation is yet very imperfect. There is a Protestant College in the State, under the care of the Rev. Jeremiah Chamberlain, D. D., at Jackson. The Papists have a flourishing College at New Orleans, besides a large Lancastrian school.

4. **UNIVERSITY OF NASHVILLE, TENN.** This College was chartered in 1806, by the name of Cumberland College. In 1827, it was changed, by an act of the Legislature, to the "University of Nashville." The laboratory is one of the best constructed in the United States. The apparatus cost, in London, 7,000 dollars. The mineralogical cabinet contains specimens of all the known minerals in the world. The number of students in the College proper, is 71; in the Grammar School, connected, 90; in all, 161. The whole number of graduates of the College is 85. Rev. Philip Lindsley, D. D. is President. Nashville is the commercial capital of the State, and by far the largest town in it. It is the fourth town in size in the western country.

5. **GREENVILLE COLLEGE, TENN.** This College owns no land, except a very small lot, on which the College buildings stand. Its funds are about 5,600 dollars. The College has hitherto been under the necessity of conducting students through the preparatory course, owing to the existing state of academies in the region. It is entirely indebted to private bounty for its existence. The students are not regularly divided into four classes. The number of students is 30. It was incorporated in 1794.

6. **KNOXVILLE COLLEGE, TENN.** This Institution is in East Tennessee, under the care of the Rev. Charles Coffin, D. D. At the date of our last information the number of students was 21.

7. **SOUTHERN AND WESTERN THEOLOGICAL INSTITUTION, AT MARYVILLE, EAST TENNESSEE.** This Institution is both literary and theological. The whole number of students preparing for the ministry is 22, besides 33 in the literary department, preparing for the study of divinity. With this Institution is connected a boarding house, and farm, which is cultivated by indigent students. This Institution was established in 1819, by the Presbyterian Synod of Tennessee. Rev. Isaac Anderson, D. D. is the principal Instructor. Forty-one students have been educated here. About 5,500 volumes belong to the library.

8. **COMMON SCHOOLS IN KENTUCKY.** The Legislature of this State have recently entered, with considerable spirit, upon the prosecution of measures for the improvement

of common schools. A large number of copies of an excellent Report has been circulated. The Literary Fund of Kentucky amounts to \$140,917 44. It seems that not more than one third of the children between four and fifteen attend school.

9. SCHOOL AT EKTON, TODD CO., KY. This is intended to be a preparatory school, of a high order. It is under the care of Rev. J. J. Pierce. Exertions are now making greatly to extend its usefulness.

10. CUMBERLAND COLLEGE, AT PRINCETOWN, KY. This seminary is under the care of the Cumberland Presbyterians. It was founded in 1825. Rev. F. R. Cossitt, President. Number of graduates is 13. Present number of students in all the departments is 120. Books in the College library, 1,000. Sixty students are professors of religion. A collegiate building is now erecting, 120 feet long, 45 wide, and three stories high. The students are from sixteen States and territories. Great benefits have resulted from the manual labor system.

11. CENTRE COLLEGE, AT DANVILLE. This College was founded by the Synod of Kentucky, in 1822. Rev. G. Blackburn, D. D., President. Number of graduates, 19. Students, 66. Books in library, 1,300. \$20,000 were promised the College by the Synod of Kentucky, as an equivalent for the right of choosing trustees. About one half of the sum has been received. The principal college edifice is a large two story brick building. There is also a Refectory and Dormitory, sufficient to accommodate fifty or sixty students. Connected with the College are 112 acres of land, furnishing excellent conveniences for manual labor. The course of studies is nearly like that pursued at Yale. A few years since, a theological department was connected with the College. What its present condition is, we do not know.

12. UNIVERSITY OF TRANSYLVANIA, AT LEXINGTON. This Institution was chartered and endowed in 1798, and is the most ancient in the western country. Its library, philosophical and chemical apparatus, are very respectable. It is delightfully situated, in a region of great resources, and central to the whole valley. The number of instructors is 6; of academical students, 81; of medical students, 200; of law, 20; volumes in the college library, 2,400, and 1,500 in other libraries. There are six Professors in the Medical department. Rev. Alva Woods, D. D. is President of the University. In May, 1829, the principal building of Transylvania University was destroyed by fire, which loss, together with the books consumed, was estimated at \$38,000. There was an insurance on the property to the amount of \$10,000. The prosperity of the Institution is constantly increasing.

There are public schools of an interesting character in Lexington, the principal of which is a Female Seminary under the care of the Rev. O. S. Hinckley.

13. AUGUSTA COLLEGE. This Institution is in Bracken county, Ky. on the Ohio river. It was first established, in 1822, as an Academy. Its first commencement as a College was held in Aug. 1829. Connected with the College is an academic department, conducted by three instructors. The income from the funds is equal to the current expenses. The college edifice is three stories in height, 80 feet by 40 feet, and finished with great neatness. Rev. Martin Ruter, D. D. is President. There are 7 academic instructors, and 102 students, 24 of whom are professors of religion. Volumes in libraries, 2,000. This Institution is under the care of the Methodists.

14. BAPTIST COLLEGE, AT GEORGETOWN, KY. This Institution has lately gone into operation.

15. PAPAL SEMINARIES. At Bardstown, there is a College with 200 students, and an Ecclesiastical Seminary with 20 or 30. Another Institution of the kind also exists. Seven priests are employed in instruction. The second wing of the College cost more than 7,000 dollars. The Bishops of Bardstown are constituted perpetual rectors. The Legislature have incorporated it, with all desired privileges. Three female religious orders have been formed, the Lovers of Mary, the Sisters of Charity, and the Dominican Nuns. More than 200 young women in these Institutions are devoted to the education of persons of their own sex. "In our two Seminaries," says Bishop Flaget, two or three years since, "we have one tonsured, 11 minorites, 4 sub-deacons, and 3 deacons, with 17 or 18 young persons more, who have been studying two or three years for the priesthood."*

16. EDUCATION IN MISSOURI, CATHOLIC. A few miles south of St. Louis, in Perry Co. is a Clerical Seminary, founded by Bishop Dubourg of New Orleans, in 1818. In the Seminary, are 21 young men preparing for orders, 8 lay brothers, and about 45 scholars under their instruction. In the two Dioceses of New Orleans and St. Louis, there are about 100 priests, one Theological Seminary, two Colleges, several schools for boys, and ten convents, in which are 600 pupils.

* See the articles pertaining to the Papal Church in the United States, in the Quarterly Register, Feb. April, and Nov. 1830.

17. **ROCK SPRING THEOLOGICAL SCHOOL, ILL.** This Institution is in Illinois, 17 miles east from St. Louis, Mo., on the principal stage road to Vincennes. The general plan of study is accommodated to the circumstances of the preachers of the gospel and to the wants of the country. Ministers, who have families, and those who are somewhat advanced in life, may attend the Institution, as may suit their convenience. It is established on liberal principles, though under the particular control of the Baptist denomination. There are two departments. 1. A high school, conducted on the general plan of a New England academy. 2. A theological department, designed for preachers of the gospel, of any age. As soon as circumstances will allow, a regular classical and theological education will be pursued. The whole expenses for an individual for a year, allowing the tuition to be gratuitous, including clothing, is about \$50. Rev. John M. Peck is Professor of Christian Theology. Volumes in the library, 1,200. Number of scholars, about 50. Three sessions, one of 15 weeks, two of 14 each.

18. **ILLINOIS COLLEGE, AT JACKSONVILLE.** Founded in 1829. Funds, \$13,000. About 15 or 20 students have joined the Institution. Rev. Edward Beecher, late minister of Park st. church, in Boston, is President.

19. **GENERAL EDUCATION.** The same provisions have been made for schools as in the other Western States. In addition to a thirty-sixth of the whole of public lands, three per cent. on all the sales of public lands are added to the school fund. One sixth part of the school fund, and two entire townships, are devoted to the support of an University.

20. **HANOVER ACADEMY, INDIANA.** This Institution was established in 1827, at Hanover, Jefferson county, six miles below the town of Madison, near the Ohio river. It is principally intended for theological instruction. It is under the care of the Synod of Indiana. John Matthews, D. D., late of Shepherdstown, Va. is Professor of Theology. There were recently 22 students, 18 of whom are preparing for the ministry. A donation of 100 acres of land has been given to the Institution for manual labor purposes. The price of boarding, including washing, lights, &c. is 75 cents a week. Arrangements are making to reduce the price of boarding to \$30 per annum, exclusive of two or three hours' labor in a day.

21. **INDIANA COLLEGE, AT BLOOMINGTON.** A College was commenced in this place in 1828, though it was founded in 1825. Rev. Andrew Wylie, D. D. is President. Whole number of alumni, in July, 1830, was 51. Number of undergraduates, 51. Professors of religion, 6. The number of students has doubled within the last year. Board, washing, fuel, candles, &c. cost but \$1 37 per week. The situation of the place is highly salubrious.

Another College was established at Vincennes. Whether it is now in existence we do not know. A very praiseworthy regard for schools, and literary institutions, is manifesting itself among the people of this State.

22. **LANE SEMINARY, AT CINCINNATI, OHIO.** The general purposes of this Institution are, to promote theological education. Buildings are erecting on the Walnut Hill, about two miles from the city. Messrs. E. & W. A. Lane, merchants of New Orleans, have proffered to the Institution a certain proportion of the annual income of their business. The location of the Institution is peculiarly auspicious in its bearing on the whole Western region. It is 37 miles from the College in Oxford, 109 miles from Columbus, the capital of the State, 455 below Pittsburgh, by the river, 122 above Louisville. It is accessible to almost every portion of the Valley, by the numerous steam boats and canals. Very slight reflection may convince any one of the great importance of the establishment of a MODEL Theological Seminary at this place;—which shall be to the whole length and breadth of those regions, in connexion with sister Institutions, what Harvard College was to New England, for the first hundred years after its establishment. We are gratified to learn, that some recent measures of the friends of the Institution are likely to secure important funds for Professorships, and some of the best theological talent in the country.

23. **MEDICAL COLLEGE OF OHIO.** Professors, J. Cobb, J. Whitman, J. Smith, E. Slack, John Moorhead, Charles E. Pierson. Number of students in 1828-9, 113. Lectures commence on the first Monday of November, annually, and continue till the last of February. Graduation fee, \$21; Matriculation, library, &c. \$3.

24. **OTHER SCHOOLS IN CINCINNATI.** An Institution with the name of a College was established, in this city, some years since. Whether it is now in existence we do not know. It was called the Cincinnati College, and incorporated in 1819. In 1829, there were five classical schools in the city, and 47 common schools.

25. **MIAMI UNIVERSITY.** This flourishing institution is established at Oxford, Butler county, 37 miles from Cincinnati, and 12 west of the great Miami canal. It is endowed by the State, and possesses the township of land, in which it is established, yielding an annual income of between \$4,000 and \$5,000. It has two spacious buildings of brick, containing a chapel, libraries, philosophical apparatus, and 48 rooms for students. The

libraries amount to 2,000 volumes. The whole number of students, in July, 1830, was 61 in the College department, 59 in the Grammar school, and 9 in the Primary school. Total, 158. We notice, with great pleasure, that the Hebrew Scriptures form a part of the regular course of studies. Rev. Robert H. Bishop, D. D. is President.

26. UNIVERSITY OF OHIO, AT ATHENS. Athens is 41 miles west of Marietta, 52 east of Chillicothe, 37 from the Ohio river. It is situated on an elevated peninsula, formed by a large bend of the Hockhocking, which meanders about the town. The location is elevated, and the prospect extensive. The University was founded in 1802. Rev. Robert G. Wilson, D. D. is President. Number of students in 1829, fifty. It is endowed with 46,000 acres of land, which yield about \$2,300 annually. A college edifice, of brick, large and elegant, was erected in 1817.

27. INSTITUTE OF EDUCATION, AT MARIETTA. This establishment is intended for the education of females, and is divided into four departments; infant school, primary school, high school, young ladies' school; all under the general superintendence of the Rev. L. G. Bingham, of Marietta.

An establishment somewhat similar exists at Chillicothe, under the care of the Rev. Augustus Pomeroy. The subject of female education is properly regarded as one of great interest at the West.

28. KENYON COLLEGE, AT GAMBIER. This Institution is Episcopal, under the Presidency of Rt. Rev. Bishop Chase. Gambier is in Knox county, near the centre of the State. The location is commanding. The College was established in 1828. It has a commodious building of stone, which will furnish, when completed, accommodations for a large number of students. In all the departments there are now about 80. Besides the President, there are two Professors, and two Tutors. The Institution derived very valuable aid from an agency of Bishop Chase in England. It has 8,000 acres of land. A Diocesan Theological Seminary is attached to it. It has lately received \$13,000 from England.

29. WESTERN RESERVE COLLEGE, AT HUDSON. This Institution is situated in Portage county, in the north-eastern division of the State. Rev. Charles B. Storrs, President, Rev. Beriah Green, Professor of Biblical Literature, besides a number of additional instructors. It was founded by the Western Reserve Synod, in 1826. At the close of the last term, it had 40 students; it has now 60. Between \$20,000 and \$30,000 have been recently subscribed to its funds, principally in New York, and Philadelphia. More than \$4,000 have since been subscribed in Ohio. The Western Reserve has now about 100,000 inhabitants. It is capable of sustaining 1,500,000. It is supposed that the Reserve will constantly furnish 200 students to the College.

30. WESTERN THEOLOGICAL SEMINARY, AT ALLEGHANYTOWN. This Institution is located near Pittsburg. A building was commenced in April, 1829, of cut stone, to be 150 feet long, 45 broad, 3 stories high, with a basement; the whole cost to be \$17,000. Its site affords a prospect unusually picturesque and imposing. It stands on a hill which overlooks the Ohio and Alleghany rivers, the city of Pittsburg, the town of Alleghany, and a wide range of surrounding country. This Institution is at one of the great central places of influence in our country. Rev. J. J. Janeway, D. D. was Professor of Theology, for a few months. In October, 1829, the Rev. Luther Halsey was inaugurated as Professor of Theology, and Mr. John W. Nevin appointed Teacher of Oriental and Biblical Literature. In the first term of the year 1829-30, sixteen students were connected with the Seminary. Board is furnished at \$1 50 per week. About 2,000 volumes have been given to the Library by individuals in Europe.

31. ALLEGHANY COLLEGE, AT MEADVILLE, PA. This Institution is under the care of the Rev. Timothy Alden, with two additional instructors. Students in the College proper, 6. Connected with the College is an Academy, in which ten or twelve students are preparing for College. The college edifice is spacious, and is named Bentley Hall, in honor of the Rev. Dr. Bentley, of Salem, Mass. a distinguished benefactor of the Institution. The Institution has a valuable library of 8,000 volumes, principally the donation of Mr. Bentley.

32. WASHINGTON COLLEGE, AT WASHINGTON, PA. This Institution was founded in 1806. At the date of our last information, 1827, the number of instructors was 3; alumni, 143; undergraduates, 31; volumes in the libraries, 925.

33. JEFFERSON COLLEGE, AT CANONSBURG. The general fund given by the State, and by individuals, to this Institution, amounts to \$9,000; and a fund by legacy, for the support of pious young men, intended for the ministry, amounts to \$6,000. Almost one half of the alumni of this Seminary have devoted themselves to theology. This Institution has been in a remarkable manner favored by Providence. It has grown up gradually out of the first Grammar School erected west of the mountains. It was established as a College, in 1802. Number of alumni, 309, of whom 136 are ministers; undergraduates, 120, fifty of whom are professors of religion; 110 medical students; 2,600 volumes in the libraries. Rev. M. Brown, D. D. President.

34. **WESTERN UNIVERSITY OF PENNSYLVANIA, AT PITTSBURG.** This Institution was founded in 1820. Dr. R. Bruce is Principal. Number of instructors, 4; of graduates, 30; of undergraduates, in all the departments, 50.

GENERAL SUMMARY OF LITERARY INSTITUTIONS.

Name.	Location.	When Founded.	No. Grad.	Undergrad.	Vols. Lib.
University of Alabama, Jefferson College,	Tuscaloosa, Alabama, Washington, Mississippi, Jackson, Louisiana, New Orleans, La.				
University of Nashville, Greenville, East Tennessee,	Nashville, Tennessee, Green Co. Tenn. Knoxville, Tenn.	1806 1794	85 30	71 21	2,500 3,500 600
South. & West. Theol. Sem.	Maryville, East Tenn.	1821	41	22	5,500
Roman Catholic,	Bardstown, Kentucky,				
Transylvania University, Centre, Cumberland, Augusta,	Lexington, Ky. Danville, Ky. Princeton, Ky. Augusta, Ky.	1798 1822 1825 1823		300 19 13 102	3,850 1,366 1,600 2,050
Rock Spring Theol. Sem.	Rock Spring, Illinois,	1827		50	1,200
Illinois College,	Jacksonville, Ill.	1829		20	
Hanover Academy, Indiana, Medical College, Lane Seminary,	Near Madison, Indiana, Bloomington, Ind. Cincinnati, Ohio, Cincinnati, Ohio,	1828 1828 1829 1824		51 113 42	
Miami University, Ohio University, Kenyon, Western Reserve,	Oxford, Ohio, Athens, Ohio, Gambier, Ohio, Hudson, Ohio,	1802 1828 1828 1826		45	2,200
Western Theol. Seminary, Alleghany, Western University, Jefferson,	Near Pittsburg, Pa. Meadville, Pa. Pittsburg, Pa. Canonsburg, Pa.	1828 1819 1820 1802		16 9 34 319	2,000 8,000 500 1,800
Washington,	Washington, Pa.	1806	143	31	1,000

Total, 28 institutions; 766 graduates; 1,430 undergraduates; 38,666 volumes in the college and social libraries.

GRANTS OF PUBLIC LANDS TO LITERARY INSTITUTIONS. By various acts of Congress the following grants of land have been made in the new States and Territories, respectively, for the support of Colleges. In all cases, with the exception of Ohio, for the support of one University or Seminary in the State. In Ohio, 23,040 acres were given for an Academy, 46,080 for a University.

State.	Quantity of land.	Value at min. price.
Ohio,	69,120 acres.	138,240
Indiana,	46,080	92,160
Illinois,	46,080	92,160
Missouri,	46,080	92,160
Mississippi,	46,080	92,160
Alabama,	46,080	92,160
Louisiana,	46,080	92,160
Michigan,	46,080	57,600
Arkansas,	46,080	57,600
Florida,	46,080	57,600
<hr/>		
Acres, 433,840, or 21 Townships.		\$864,000

The seven States first mentioned received their grants of land, prior to March 1, 1820, when the minimum price was two dollars an acre; the three last since that period, when the minimum price was reduced to one dollar and fifty cents an acre. In addition to the above grants, Congress required the State of Tennessee, on a certain occasion, to appropriate 100,000 acres, in an entire tract, for the use of two Colleges, one in East, the other in West Tennessee. This, added to the amount before mentioned, makes 583,840 acres of land, at the minimum price of \$1,064,000.

MISCELLANIES. The Baptists have a flourishing Academy at Great Crossings, Scott County, Ky. at which there are about 98 scholars, the principal part of whom are Choctaw lads; 14 are communicants.

The Methodists have at various places, in these regions, 6,170 Indian converts, and about 1,000 learners in the schools.

The American Board of Commissioners for Foreign Missions have 29 stations, 23 missionaries, 107 assistants, 556 communicants, 1,034 learners in the schools. Most of these stations are within the limits of the Valley of the Mississippi.*

V. RELIGIOUS DENOMINATIONS.

PRESBYTERIAN CHURCH. The following Synods of the Presbyterian Church are embraced in the Central Valley, according to the last Report of the General Assembly of the Presbyterian Church.

<i>Synod.</i>	<i>Presbyteries.</i>	<i>Min.</i>	<i>Licen.</i>	<i>Chhs.</i>	<i>Comm.</i>
Pittsburg,	Alleghany,	10	1	29	2,012
	Erie,	16	1	31	1,865
	Hartford,	15	1	29	2,836
	Redstone,	23	2	43	4,654
	Steubenville,	13		26	1,721
	Washington,	15	6	22	2,648
	Ohio,	25	3	23	3,047
Western Reserve,	Detroit,	6		6	
	Grand River,	17		24	1,160
	Portage,	13	1	21	1,053
	Huron,	22		36	911
	Trumbull,	8		17	563
Ohio,	Columbus,	13		24	1,405
	Richland,	14		39	2,028
	Lancaster,	12		34	1,642
	Athens,	12		12	780
Cincinnati,	Chillicothe,	16		22	1,948
	Miami,	12		24	1,600
	Cincinnati,	13	4	19	2,265
	Oxford,	11	3	20	1,095
Indiana,	Salem,	5	1	13	708
	Madison,	8		18	953
	Wabash,	7		16	467
	Crawfordville,	9		13	585
	Centre of Illinois,	13		24	492
	Missouri,	10	1	17	605
	Louisville,	13	1	18	1,232
Kentucky,	Muhlenburg,	10		21	619
	Transylvania,	17		24	2,626
	West Lexington,	13	2	22	1,794
	Ebenezer,	12	1	21	1,709
	Lexington,	20	4	36	3,145
Virginia, Tennessee,	Abingdon,	8		11	670
	Union,	17	11	27	2,065
	Holston,	8	5	14	1,846
	French Broad,	6	2	10	823
	West Tennessee,	15	1	18	1,260
Mississippi and South Alabama,	Shiloh,	9	1	24	420
	North Alabama,	12	3	16	816
	Western District,	5		10	380
	Mississippi,	16	3	22	853
	South Alabama,	15	3	30	1,080
	Tombigbee,	9	1	8	244
	Total,	552	62	924	60,407

We gather the following miscellaneous notices in regard to the Presbyterian Church in the Western States.

Presbyterian Church in Ohio. "The Presbyterian ministers in Ohio may be estimated at about 155. Of these, 75 have been aided in their support by the American

* We are aware that our View of the Literary Institutions, and of Education among the people of the West, is imperfect. We are making arrangements to present a much more full view, in our Number for May, 1831.

Home Missionary Society in 126 congregations and missionary districts. The time in which they have labored under our commissions has varied from one to five years, and the amount pledged and expended by the Society in their support, including such collections as the missionaries have raised on the fields of their labor, has been \$16,606 56, while the amount of labor which they have performed has been about 166 years, making an average expense to the Society of about 100 dollars a year, for the support of each missionary. I introduce these facts in this connexion, that the friends of the American Home Missionary Society may see to what extent and with what economy the Executive Committee have conducted the operations of the Society in a single State beyond the Alleghanies, while they contemplate their surprising and glorious results, as exhibited from year to year in the Reports of the Society, and from month to month in the published correspondence of the missionaries.

"The number of organized Presbyterian churches and congregations in Ohio, is probably twice that of the ministers, many of the latter having the care of two or three congregations each, while there are 90 or 100 churches in the State destitute of preaching, or only furnished with occasional supplies. The ministers and churches of the Baptist and Methodist denominations are each probably more numerous than those of the Presbyterian, while in the Episcopal diocese of Ohio, there are 12 or 15 clergy, and about the same number of churches. With regard to the aggregate number of ministers of the above denominations, it is not possible for me to speak with precise accuracy. But I am doubtless safe in declaring, that all the efficient ministers, of all evangelical denominations, in the State of Ohio, cannot now be estimated at more than 500. Estimating, therefore, the population of the State at 1,000,000, and supposing 1,000 hearers to attend stately on the preaching of each of the above ministers, there are still, in that single State, not less than 500,000 of the people destitute. The importance of having the instructions of the gospel conveyed to this immense mass of immortal mind, is doubted by none who love our Lord Jesus Christ, and we rejoice that by many it is beginning to be deeply felt. The means, therefore, by which this may be effected cannot but be contemplated with interest by all who pray for its accomplishment. Among the most prominent and indispensable of these are our national benevolent societies, whose efforts have hitherto been so signally blessed. But the local provisions in each State, for literary and religious instruction, are not second in importance to any other means for the improvement and sanctification of the public mind."*

There are in Kentucky not far from 600,000 inhabitants, and the whole supply of Presbyterian ministers is about fifty, and these, it is said, are one fourth of the whole number of ministers, of all denominations, in the State. It is therefore estimated that 400,000 souls in Kentucky, are destitute of the stated administration of the gospel.

The States of Mississippi and Alabama, extending from the gulf of Mexico to Arkansas, and from Alabama to Texas, containing an extent of territory 580 miles long, and 360 broad, and an area of 99,000 square miles, a territory one third larger than the whole of New England, with a population of at least 500,000, and increasing, especially in Louisiana, with unexampled rapidity, enjoy the labors of not more than 18 or 20 Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists. Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to a thousand souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute of the proper means of instruction, and many of them of all means.†

BAPTISTS. The following table has been prepared from the Philadelphia Baptist Tract Magazine for January, 1830. In regard to some of the Associations the information is not of so recent date as would be desirable. Considerable additions ought to be made, especially in the number of communicants.

<i>State.</i>	<i>No. Assist.</i>	<i>No. Chhs.</i>	<i>No. Min.</i>	<i>Comm.</i>
Alabama,	12	219	130	8,953
Mississippi,	3	58	12	1,714
Louisiana,	1	28	14	1,021
Arkansas,	1	8	2	88
Tennessee,	11	214	141	11,971
Kentucky,	25	442	289	37,520
Ohio,	14	240	140	8,801
Indiana,	11	181	127	6,513
Illinois,	6	80	69	2,432
Missouri,	9	111	67	3,955
Michigan,	1	5	2	187
West Virginia,	5	80	50	8,000
West Pennsylvania,	2	35	20	1,500
 Total,	 101	 1,701	 1,063	 92,655

* See Home Missionary, March, 1830, pp. 172, 173.

† Ibid. Sept. 1827, pp. 78, 79.

Allowing for the additions which have unquestionably been made since these returns were forwarded, we may safely state the number of Baptist Associations to be 110; of churches, 1,800; of ministers, 1,120; of members in communion, 90,000.

METHODISTS. From the General Minutes of the several Annual Conferences of the Methodist Episcopal Church, for 1830, we present the following view of the Conferences, within the Valley of the Mississippi.

Conference.	Whites.	Colored.	Indians.	Total.	Trav. Preach.	Superan.
Pittsburg,	22,427	163		22,590	89	6
Ohio,	36,064	268	213	36,545	107	10
Missouri,	3,972	414		4,386	30	1
Illinois,	22,021	172		22,193	74	2
Kentucky,	22,074	4,884		26,958	92	16
Tennessee,	21,722	3,248	736	25,706	102	1
Holstein,	13,270	2,182		15,450	62	4
Mississippi,	11,765	4,247	3,243	19,255	62	

Total, 8 conferences; 153,315 whites in connexion; 15,576 colored; 4,192 Indians; 173,083 in all; 618 travelling preachers; 40 superannuated preachers.

CUMBERLAND PRESBYTERIANS. In February, 1810, the Cumberland Presbytery was formed in Tennessee, without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to set aside the rule of the Presbyterian Church, which requires a classical education as a qualification for licensure to preach the gospel. It was at a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented, in some respects, from the Confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained. They have now a Synod consisting of several Presbyteries. The additions to the churches in this Synod, during the last year (1829) were nearly 3,500, about 1,000 of whom received baptism. The number of preachers is much smaller than the wants of the denomination require. They have a flourishing College at Princeton, Ky. They also maintain one missionary at Charity Hall, among the Chickasaw Indians. They are making efforts more and more to establish literary institutions, and extend the blessings of the gospel.

PROTESTANT EPISCOPAL CHURCH. I. *Diocese of Ohio*, Philander Chase, D. D. Bishop; W. Sparrow, Gambier, Secretary; inferior clergy, fourteen. II. *Diocese of Mississippi*, Secretary, M. W. Ewing, Natchez; four clergymen. III. *Diocese of Kentucky*, four clergymen. IV. *Diocese of Tennessee*, three clergymen. There is one Episcopal clergymen in New Orleans; two in Michigan Territory; one in Arkansas; one in Missouri; two in Florida; and, perhaps, ten in Western Virginia, and ten in Western Pennsylvania; in all *thirty one* Episcopal clergymen in the Valley. Bishop Brownell, of Connecticut, in his recent tour through these regions, revived a number of decayed churches.

GERMAN REFORMED CHURCH. The Synod of the German Reformed Church, is composed of seven classes. Of these, the Synod of Ohio, and a part of the Synod of West Pennsylvania, fall west of the Alleghany mountains. The Synod of Ohio is not in immediate connexion with the General Synod, on account of its distance. They have in their connexion, 14 ordained ministers, one candidate, and about 100 synod congregations. In this church one minister has, usually, the care of several congregations.

EMANCIPATORS. In 1805, a number of Baptist ministers and churches in Kentucky, took decided ground against negro slavery, both in principle and practice. In no other respect do they differ from the Calvinistic Baptists. Their number is said to be constantly increasing.

TUNKERS. This sect first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar modifications. They have, probably, 40 or 50 churches, principally in the Western States.

SHAKERS. This denomination have churches at Union Village and Watervliet, Ohio; and at Pleasant Hill, and South Union, Kentucky.

PAPISTS. The number of Papal Dioceses, in this region, is six. I. Mobile, comprehending Alabama and West Florida. II. New Orleans, including the States of Mississippi and Louisiana. III. St. Louis, comprehending the State of Missouri and the Territory of Arkansas. IV. Bardstown, including Kentucky, Tennessee, Indiana, and Illinois. V. Cincinnati, including the State of Ohio. VI. Detroit, comprehending the Territory of Michigan.

1. *Mobile.* A splendid cathedral has just been erected in this place. About two thirds of the inhabitants are Papists. The Pope has recently granted a considerable sum to Bishop Portier, to assist him in propagating the faith. 2. *New Orleans.* In the State

of Louisiana, the Papists have almost undisturbed possession. The State is divided into above twenty ecclesiastical parishes, most of which are provided with priests. The Catholic ladies of New Orleans have recently erected a church for public benefit, which cost \$25,000. They have a flourishing College at New Orleans, and a large Lancastrian school. Numerous convents and nunneries are established in various parts of the State. There are but four Protestant churches in the State. 3. *St. Louis.* About one third of the inhabitants of St. Louis are Papists. A Catholic College has just been established here. At St. Charles and other places in the State, Catholics and Catholic institutions are found. In the two dioceses of St. Louis and New Orleans, the number of priests is more than 100. They have one theological seminary, two colleges, several schools for boys, and 10 convents, in which are 600 pupils. 4. *Bardstown.* There are 21 priests in Kentucky, 30 congregations, besides many scattered families. In the other States in the diocese, there are but few Papal congregations. 5. *Cincinnati.* A cathedral is building at Cincinnati, 90 feet long, and 45 feet wide. Eleven churches are built in Ohio, and two are in prospect. Preparations are making for building a seminary. Bishop Fenwick, of Cincinnati, began with five communicants; in 1827, he had 300. The Papists say that their numbers are rapidly increasing in Cincinnati, and in the State at large, not only from the arrival of foreigners, but by frequent conversions. 6. *Detroit.* At Mackinaw they have a chapel and a small congregation. About 45 miles from Mackinaw are 300 Catholic Indians, of the Ottawa tribe. In this diocese are six houses for worship, and, according to the estimate of Protestants, 4,000 Papists. The Papists, however, reckon 7,000, including fur traders.

GENERAL SUMMARY.

<i>Denomination.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Communicants.</i>
Presbyterians,	614	924	60,407
Methodists,	638*	1,500	173,083†
Baptists,	1,063	1,701	90,000
Protestant Episcopal,	51	60‡	2,000‡
Cumberland Presbyterians,	40‡	70‡	7,000‡
Other small Sects,	70‡	200	16,000‡
Papists,	130	130	

Total, (not including the Papists, nor the local Methodist preachers,) ministers, 2,478; churches, 4,455; communicants or members, 348,490.

The whole population of the Valley of the Mississippi may be estimated at 4,000,000. A general distribution of them may be made in the following manner, with tolerable accuracy.

<i>Denomination.</i>	<i>Population.</i>
Methodist,	800,000
Baptist,	700,000
Presbyterian,	550,000
Papal,	450,000
Protestant Episcopal,	50,000
Cumberland Presbyterians,	80,000
Several smaller sects,	100,000
Total,	2,730,000

Leaving about 1,300,000 who are not attached to any religious sect.

VI. SKETCH OF RECENT BENEVOLENT EFFORTS.

COLONIZATION SOCIETY. Several causes have conspired to render this Society popular at the West. The decided friendship, and active coöperation of the great statesman of Kentucky, Henry Clay, is not the least important. He has appeared, on several occasions, as the warm, fearless, eloquent advocate of the rights of the colored population. His speech, on the 17th of December last, before the Kentucky Colonization Society, is worthy of universal diffusion. Another cause of the popularity of the Society, is the wish which is becoming very general, in Kentucky and Tennessee, and other States, to be delivered from the slave system. They are becoming more and more aware of the indisputable truth, that slave labor is a curse to the soil, on which it is suspended.

In July, 1829, Mr. Josiah F. Polk commenced an agency for the Society in the western States. He travelled over a great part of Ohio, Pennsylvania, Kentucky, Virginia,

* Travelling preachers. † Members of the Methodist connexion. ‡ Estimated.

North Carolina, considerable portions of Indiana, and Alabama, and visited every county in Tennessee. He travelled about 700 miles in the stage coach, and 6,000 on horseback; organized 30 Auxiliary Societies, three of which are State Societies, Indiana, Alabama, and Tennessee: 26 of the above Societies are in the slave States.

The State Society in Kentucky is making the most vigorous efforts, by the employment of agents, to visit every county in the State. Mr. Polk says, "That the colored population is considered by the people of Tennessee and Alabama, in general, as an immense evil. He saw several large and wealthy planters preparing to remove to Texas, for the simple reason that their slaves were unprofitable." Mr. Polk received donations and subscriptions to the amount of about \$2,500. The Rev. Henry B. Bascom, President of Madison College, Pa., also performed a very successful agency, raising in Kentucky alone nearly \$800. State auxiliaries exist, we believe, in all the western States, with the exception of Missouri, Mississippi, and Louisiana. Many individuals in these States entertain the decided opinion, that it is the right and duty of the general government liberally to patronize, from the national treasury, the plan of African colonization. Were the question to be tried in Congress, we should anticipate a very general vote in its favor from the western representatives.

AMERICAN EDUCATION SOCIETY. In November, 1829, the Rev. Franklin Y. Vail, formerly of Bridgeport, Ct., commenced his labors as an agent of this Society, in the great Western Valley; his particular location being at Cincinnati. Mr. Vail has visited many parts of Ohio, Indiana, Kentucky, &c.; and has met with uniform and encouraging success. In his tours, he has seen from 50 to 80 young men, a majority of whom, through his instrumentality, will probably at least attempt a course of study preparatory to the ministry. At the close of March, 1830, Mr. Vail had collected about \$1,200, besides securing a prospective legacy of \$2,000. In June, Mr. Vail reported that twelve temporary scholarships (\$75 a year for seven years) had been secured in Cincinnati, and fifteen in Chillicothe, Circleville, Columbus, Granville, Newark, and several smaller towns, most of which are in the bounds of the Chillicothe Presbytery. In about nine months, Mr. Vail was instrumental, by the blessing of God, in securing *forty* temporary scholarships; twenty of them in Cincinnati, and most of the others in Ohio, amounting in all to *three thousand dollars a year*. Mr. Vail, in the prosecution of his agency, has met with many circumstances of great interest, showing that the work of preparing men for the ministry, is one of vital importance to all the great interests of the western regions. He remarks, that probably no branch of the Christian enterprize, which has been presented before the western churches and ministers, has excited so deep and lively an interest, and secured so cheerful a coöperation, as the cause of education for the ministry. The peculiar features of the American Education Society—the loaning system, with the smallness of appropriations, presenting the most powerful motives to industry, economy, and self-denial; and the plan of high accountability, and of pastoral supervision,—have called forth a spontaneous and almost uniform expression of approbation from the friends of religion, wherever made known in the West.

It is an interesting fact, as showing the benevolence of the Christians of Cincinnati, that during the year previous to that in which they subscribed twenty temporary scholarships to the Education Society, they had raised \$40,000 for churches, \$6,000 for the Lane Seminary, \$2,000 for a Bible and Tract Depository, besides considerable sums for Foreign and Domestic Missions, City Missions, Sabbath Schools, &c. The greater part was done by three Presbyterian churches.

A Society for the State of Indiana, was formed at Hanover, Jefferson Co., on the 27th of January, 1830. Auxiliary Societies are to be formed through the State.

In October, 1829, the Rev. Ansel R. Clark proceeded to the Western Reserve, in Ohio, to labor as an agent. This territory contains 100,000 inhabitants, mostly descendants of the New England Pilgrims. The number of Presbyterian ministers is about 60, and the churches over 100. While the Reserve contains but *one eighth* of the territory, it has *one third* of the Presbyterian ministers and churches of the whole State of Ohio. In October, 1829, the Western Reserve Branch of the American Education Society, was formed at Hudson. In August, 1830, during the session of the Presbytery of Michigan, an Education Society was formed for that territory, auxiliary to the Western Reserve Branch. From *eighteen hundred to two thousand dollars* have been subscribed, in the Reserve, during ten months of the year commencing Oct. 1829; a considerable part of it has been paid. At one time, \$500 were paid to the Treasurer of the Branch. Mr. Clark has been the means of accomplishing great good in this interesting region. The Directors of the Society have lately appointed him a permanent agent, to labor in the Reserve, and in Michigan.

AMERICAN TRACT SOCIETY. Previously to May, 1827, Tracts to the value of only \$700 had reached the States west of the Alleghany mountains. During the year 1827-8, Tracts exceeding that value were *gratuitously distributed* in those States. The whole amount of remittances, during that year, from Auxiliaries beyond the Alleghanies, was \$3,008. In the same States, 65 Auxiliary Societies were in operation. On the 19th of November, 1828, Rev. Ornan Eastman, Secretary of the American Tract Society, in Bos-

ton, was appointed permanent agent in the Valley of the Mississippi. From \$1,000 to \$2,000 were raised in Boston and in the vicinity, to aid him in the prosecution of his work. Five able assistants accompanied him. The results of their labors were most animating. During the year, Auxiliaries in that region remitted \$5,528, for Tracts at cost. Eight hundred thousand pages were distributed gratuitously. Eleven millions of pages of these messengers of salvation were sent into the Valley during the year. More than \$1,100 were subscribed in Cincinnati. Abundant encouragement was furnished of the great and immediate utility of these labors. Editions of the Christian Almanac were printed at Pittsburg, Pa.; Huntsville, Tuscaloosa, and Washington, Alab.; New Orleans, La.; Nashville, Tenn.; Lexington, Ky.; and Cincinnati, Ohio. During the year 1829-30, twelve Auxiliaries in the Valley of the Mississippi, remitted from \$10,000 to \$11,000. The Auxiliary at Cincinnati remitted \$2,196 44. It has 57 Auxiliaries. At a special meeting in New Orleans, \$681 were subscribed. Six agents labored in the Valley of the Mississippi during the year. In those parts of the State of Mississippi where Societies could not be formed, more than 100,000 pages of Tracts were gratuitously distributed. For New Orleans and the vicinity, 500,000 pages were granted. Permanent depositories are established in almost all the principal towns. The whole amount of Tracts sent into those regions the last year, were 24,099,800 pages, of which 2,655,067 were for gratuitous distribution. The total receipts from the same portion of country, were \$14,927 13, about all in payment for Tracts.

AMERICAN HOME MISSIONARY SOCIETY. During the first year after its formation, 1826-7, it employed 16 missionaries in Ohio, 4 in Michigan, 3 in Indiana, 2 in Tennessee, 4 in Kentucky, 2 in Illinois, 3 in Missouri, 1 in Louisiana—35 in all. In the second year of its labors, 27 missionaries were employed in Ohio, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, and 3 in other States—56 in all. From the western States about \$300 or \$400 were contributed to the funds. During the third year, 1828-9, 43 missionaries were employed in Ohio, 12 in Indiana, 8 in Illinois, 6 in Missouri, 5 in Michigan Territory, and 11 in other States and Territories—81 in all. About \$700 or \$800 were contributed in those States. During the last year, 1829-30, 62 missionaries were employed in Ohio, 90 congregations and missionary districts supplied, and \$9,235 pledged by the Society, for the support of the missionaries employed there. In Indiana, 18 missionaries, 26 missionary districts, and \$3,367 pledged. In Louisiana, 3 missionaries, 4 congregations, and \$1,000 pledged. In Illinois, 12 missionaries, 15 congregations, and \$2,236 pledged. In Michigan Territory, 10 missionaries, 14 missionary congregations, and \$1,287 pledged. In the other western States, 19 missionaries, 28 congregations, and about \$3,700 pledged.

In February, 1830, a Committee of Agency was established at Cincinnati, Ohio. The Western Committee will correspond with the Eastern, and with such other organizations as shall choose to coöperate with it; and thus the strength of the western churches will be combined with the resources of their friends on the Atlantic slope, to plant the standard of the cross of Christ in every township in the nation.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY. Of the missionaries employed by this Board in 1829-30, 45 labored in Ohio, 11 in Indiana, 42 in Alabama, 6 in Kentucky, 6 in Tennessee, 4 in Illinois, 5 in Mississippi, 3 in Missouri, 1 in the North Western Territory—83 in all. The whole number of Auxiliaries, at present, is 350. More than 100 of them were organized in Ohio, Kentucky, and North Carolina, in the six months before May last.

AMERICAN TEMPERANCE SOCIETY. The Temperance reformation has very much extended its influence at the West. In the last annual report of the American Temperance Society, it is mentioned that there were 8 Societies in Alabama, 30 in Ohio, 9 in Kentucky, 5 in Tennessee, 4 in Mississippi, 13 in Indiana, 1 in Illinois, 3 in Michigan, 1 in Missouri—74 in all. Doubtless these reports were very imperfect. It is, perhaps, safe to say that there are *two hundred* Temperance Associations in the Central Valley, at the present time. On the supposition that these Societies embrace, on an average, 100 members each, the whole number who have renounced the use of ardent spirits, will be 20,000: or if the average number be 150, 30,000.

AMERICAN BIBLE SOCIETY. From the last report of this Society, we gather the following facts. *Ohio*—Three counties, Washington, Cayahoga, and Portage, have completed the supply within their respective limits. So much has been accomplished towards the supply of this State, that it is believed that the remainder of the work will be performed before May, 1831. In 1829-30, 23,171 books were sent to Ohio, 12,944 of which were entire Bibles. *Kentucky*—The Louisville Bible Society has supplied, or is about supplying, six counties. Three agents have been employed in the State. There is strong ground to hope that all the families will be supplied with Bibles, by the designated time. 19,810 books were sent to this State, 14,405 of which were entire Bibles. *Tennessee*—Much remains to be done in supplying this State. 10,404 books were forwarded to this State, 6,757 of which were entire Bibles. Three agents were employed.

In East Tennessee, the Bible cause has been more than usually prosperous. *Indiana*—The Rev. Isaac Reed, of Bloomington, undertook to explore and supply (the Society furnishing him with Bibles) 9 counties. A State Society has been formed. In many counties, the destitution is represented to be great. The population is rapidly increasing, and every inducement is presented to the friends of the Bible, to make exertions for its diffusion. 14,408 books were sent to the State, 7,791 of which were entire Bibles. *Illinois*—Bond and Madison counties are supplied. The Bible Society of the State, formed nearly two years since, has manifested an earnest disposition to aid the Bible effort, but has been prevented for want of agents. *Missouri*—In the county of St. Louis, 400 Bibles have been distributed, and the destitute supplied. Washington and Cape Girardeau counties, and St. Charles, are making efforts to supply their destitute. Eight Auxiliaries are in a languishing condition, and greatly need an agent. The rest of the State is without Auxiliaries, and, to a lamentable degree, without Bibles. 452 entire Bibles only were sent to this State, during the last year. *Alabama*—Franklin county has been supplied. In one county, 418 destitute families were found; in another, 647. To supply the rapidly increasing number of Sabbath school children, 1,500 small Testaments were circulated. 2,222 books were ordered to Alabama, 1,864 of which were entire Bibles. *Mississippi*—There are in this State but two Auxiliaries of the American Bible Society, though the State Society itself has several. It is very doubtful whether this State will be supplied. 1,189 books have been sent, 463 of which were entire Bibles. *Louisiana*—The object of supplying the entire State is before the consideration of the State Society. The Upper Faubourg of New Orleans has been supplied; and agents were engaged in making distributions through the State. 1,950 books were sent. *Arkansas Territory*—Three Auxiliaries exist in this Territory—one of them the Arkansas Bible Society. 818 books have been sent to the Territory. *Michigan*—Three Auxiliaries have been formed in this Territory. That of Monroe county has supplied the destitute within its bounds, and given a donation of \$50 towards the general supply. 530 books have been forwarded.

Ohio, 68 Auxiliaries; Kentucky, 30; Indiana, 31; Illinois, 24; Mississippi, 3; Louisiana, 2; Michigan, 4; Alabama, 7; Missouri, 17; Arkansas, 3.—Total, 192.

By the late "Monthly Extracts" of the American Bible Society, it appears, that in the six New England States, New York, New Jersey, Pennsylvania, and Maryland, the supply is nearly completed. Strong expectations are indulged, that the supply will be completed in Virginia, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, and Ohio, before April next. Much will be left to be done in the remaining States.

AMERICAN SUNDAY SCHOOL UNION. The following table, from the last annual report, contains some of the more important facts, in reference to this subject.

State.	Schools.	Teach.	Schol.	Tch. pr. rel.	Sch. do.	Vols. Lib.
Alabama,	26	230	1,558	19	14	1,459
Mississippi,	9	47	316			
Louisiana,	6	36	570			
Tennessee,	43	339	2,942	5	25	850
Kentucky,	20	253	1,697	18	8	1,321
Ohio,	276	2,313	16,910	67	95	14,547
Indiana,	100	741	5,651	6	8	6,900
Ill. and Missouri,	106	472	3,697			5,000
Arkansas,	2	18	146	5		150
Michigan,	1	23	161	1	1	390
W. Virginia, estim.	20	200	2,000	10	10	1,000
W. Penn. estim.	100	1,000	6,060	50	50	3,000
 Total,	 709	 5,572	 43,659	 181	 211	 35,117

Thirteen Auxiliary Sabbath schools exist in Alabama; 5 in Mississippi; 3 in Louisiana; 9 in Tennessee; 16 in Kentucky; 54 in Ohio; 4 in Indiana; 1 in Missouri and Illinois; 2 in Arkansas; 1 in Michigan; probably 10 in Western Virginia; and 20 in Western Pennsylvania.

Important Measures. On the 25th of May, 1830, the Rev. Francis Wayland, jr. D. D. President of Brown University, preached a sermon in behalf of the American Sunday School Union, at Philadelphia, on the "Encouragements to Religious Effort." It is characterized by powerful original thought, and enforced by animated appeals. In his closing page, the preacher remarked, "That the effects of the decisions of the audience, whom he was addressing, might be felt in the remotest hamlet of the land. To us is offered the high honor of commencing this work, in a manner that shall give the cheering promise of its successful completion; and of awakening this new world to welcome the first beams of the Sun of righteousness."

On the day succeeding that on which this sermon was delivered, at the anniversary services of the American Sunday School Union, the following resolution, offered by the

Rev. Thomas M'Auley, D. D. LL. D. of Philadelphia, and seconded by the Rev. Lyman Beecher, D. D. of Boston, was adopted by a numerous vote, expressed by the rising of a congregation of more than 2,000 people.

"Resolved, THAT THE AMERICAN SUNDAY SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY SCHOOL IN EVERY DESTITUTE PLACE WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI."

On the evening of the same day, a meeting was held in Philadelphia, at which Robert Ralston, Esq. presided, and which was addressed, with great animation and effect, by several distinguished laymen and clergymen. Considerable subscriptions were made in behalf of the object. On the Monday following, the General Assembly of the Presbyterian Church, then in session, passed a vote earnestly commanding the subject to the attention of the churches. On the evening of the same day, another meeting was held, and various gentlemen pledged the following.

To form 150 schools.

To supply 32 counties (exclusive of the 150 schools).

To labor to the amount of three years, and to pay \$12,000 in money.

Various resolutions were offered, one among others, recommending to all friends of the cause, to offer unceasing prayers that God would raise up and qualify competent teachers in the Valley of the Mississippi.

A third meeting was held on the 4th of June, Hon. William Milnor, Mayor of the city, in the chair. The following was a part of the results.

Female Society of St. Andrew's church,	· · · · ·	\$ 200
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Four gentlemen in behalf of First Presbyterian church,	· · · · ·	2,000
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From ten ladies,	· · · · ·	50
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From Dr. M'Auley's church, in addition to \$5,000 previously pledged,	· · · · ·	500
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The whole amount pledged at this meeting, was more than \$5,000.		
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On Wednesday evening, June 9th, a very large meeting was held at the Masonic Hall, in the city of New York, at which his Honor Chancellor Walworth presided. Subscriptions and donations were made to the amount of \$11,456. On Saturday, June 21st, a second meeting was held, Judge Platt presiding. It was addressed by various gentlemen, among whom was Hon. Theodore Frelinghuysen, of New Jersey. The subscriptions and donations amounted to \$2,429, which, added to that collected at the previous meeting, amounted to \$15,229, making the sums collected in New York and Philadelphia, about \$40,000.

One young lady, in New York, subscribed more than they all. "— — has no money, but subscribes herself, to go as a teacher wherever called for."

These proceedings were warmly approved and seconded by the Dutch Reformed, Baptist, Methodist, and other denominations, in all parts of the country. About \$700 or \$800 were collected by the Baptist churches in Philadelphia; \$600 were subscribed at a meeting of the General Association of Massachusetts; \$500 at Brooklyn, N. Y.; \$215 in the Union church, New York city. Considerable sums have been subscribed in various places, in the western country, particularly at Cincinnati, Louisville, and Lexington. A number of agents, and a still larger number of Sabbath school teachers, have left New England, and the middle States, for the western regions. The great obstacle in the way of the perfect success of this great enterprise, is the lamentable deficiency in the number of ministers of the gospel. Sabbath schools, unless *permanently* established, (which cannot be done very well without a local ministry,) will fail of answering a very valuable purpose.

The Methodist Episcopal Church has, in the Valley of the Mississippi, about *seventy Sabbath School Societies*, auxiliary to the Sunday School Union of the Methodist Episcopal Church. Some of these Auxiliaries include a presiding Elder's district, some circuits, and others villages. Of course, there are several individual schools included in most, if not all these Auxiliaries. It is thought that there are not less than 600 schools attached to these several Auxiliaries, including probably about 30,000 children. The Methodist preachers were the pioneers in the work of evangelizing the inhabitants of the western regions, extending their labors in a ratio with the increase and extension of the frontier settlements.*

VII. GENERAL VIEWS, OR RELATIVE IMPORTANCE COMPARED WITH OTHER PORTIONS OF THE COUNTRY.

1. AREA, OR SUPERFICIAL CONTENTS. Estimating the whole area of the United States at two millions four hundred thousand square miles, we may give three hundred

* See Methodist Christian Advocate and Journal.

and fifty thousand to the Atlantic slope; five hundred and fifty thousand to the Pacific, and fifteen hundred thousand to the Central Valley. Estimating the whole area at two millions of square miles, we may assign three hundred and fifty thousand to the Atlantic regions, four hundred and fifty thousand to the Pacific, and thirteen hundred thousand to the Central regions.* Whatever estimate may be made, we may safely say that the Central Division contains nearly **THREE FOURTHS** of the land area of the United States.

2. COMPARISON IN THE LENGTH OF THE RIVERS.

<i>Atlantic Slope.</i>		<i>Mississippi Valley.</i>		<i>Pacific Slope.</i>	
	<i>Length.</i>		<i>Length.</i>		<i>Length.</i>
Connecticut,	400	Mississippi,	3,000	Columbia,	1,000
Hudson,	324	Missouri,	3,000	Lewis's,	300
Delaware,	305	Ohio,	1,350	Clark's,	500
Potomac,	200	Arkansas,	2,000		
Susquehanna,	310	Red,	1,500		
James,	600	White,	1,200		
		Tennessee,	1,200		
		Cumberland,	700		

3. INTERNAL IMPROVEMENTS, or amount of money expended in each State and Territory of the United States, upon works of internal improvement, paid from the Treasury of the United States, from the adoption of the Federal Constitution, to Oct. 1st, 1828.

<i>Atlantic States.</i>		<i>Western States.</i>	
Maine,	\$11,724 00	Kentucky,	\$90,000 00
Massachusetts,	104,042 46	Tennessee,	4,200 00
Connecticut,	2,069 97	Ohio,	390,159 03
Rhode Island,	195 19	Indiana,	108,623 88
New York,	68,143 45	Illinois,	8,000 00
Pennsylvania,	39,723 32	Mississippi,	49,385 52
Delaware,	307,104 01	Alabama,	31,762 78
Maryland,	10,000 00	Missouri,	22,702 24
Virginia,	150,000 00	Arkansas,	44,690 74
North Carolina,	1,000 00	Michigan,	48,607 95
		Florida,	79,902 91
Total,	\$694,012 39	Roads, canals, surveys, &c. {	2,557,500 62
		nearly all in West. States. {	
		Total,	\$3,585,534 67

Expended in the Atlantic States, six hundred and ninety-four thousand and twelve dollars, and thirty-nine cents; in the Central Valley, three millions five hundred eighty-five thousand five hundred and thirty-five dollars, and sixty-seven cents.

4. COMPARATIVE VIEW OF THE MILITIA, IN THE YEARS 1811 AND 1827.

<i>Atlantic.</i>			<i>Western.</i>	<i>1811.</i>	<i>1827.</i>
	<i>1811.</i>	<i>1827.</i>		<i>1811.</i>	<i>1827.</i>
Maine,	40,209		Alabama,	2,151	23,000
New Hampshire,	24,805	30,159	Mississippi,	2,151	12,274
Massachusetts,	70,710	54,935	Louisiana,	5,945	5,291
Rhode Island,	4,200	9,460	Tennessee,	16,322	42,685
Connecticut,	20,384	25,581	Kentucky,	40,599	70,266
Vermont,	20,439	25,731	Ohio,	28,099	110,364
New York,	95,324	150,027	Indiana,	2,067	37,787
New Jersey,	33,710	42,233	Illinois,		8,310
Pennsylvania,	74,074	127,775	Missouri,		3,824
Delaware,	8,346	7,451	Michigan,	1,023	1,503
Maryland,	33,410	40,091	Arkansas,		2,028
Virginia,	63,429	30,662	West Pennsylvania,	20,000	40,000
North Carolina,	50,177	60,660	West Virginia,	16,000	20,000
South Carolina,	32,953	36,429			
Georgia,	25,243	25,729		133,711	376,632
District of Columbia,	2,245	2,317			
	561,024	773,526			
Militia in Atlantic States, in 1811,	561,024		Militia in Western States, in 1811,	133,711	
" " " " 1827,	773,526		" " " " 1827,	376,632	
Increase in 15 years,	212,502		Increase in 15 years,	242,921	

* There is considerable diversity, especially in regard to the unorganized Territories, in the estimates of different geographers. We have given too small an estimate of the Valley, on p. 117.

5. COMPARATIVE VIEW OF PERIODICAL JOURNALS, 1828.

<i>Atlantic States.</i>	1775.	1810.	1828.	<i>Western States.</i>	1775.	1810.	1828.
Maine,			29	Florida,		1	2
Massachusetts,	7	32	73	Alabama,			10
New Hampshire,	1	12	17	Mississippi,		4	6
Vermont,		14	21	Louisiana,		10	9
Rhode Island,	2	7	14	Tennessee,		6	8
Connecticut,	4	11	33	Kentucky,		17	23
New York,	4	66	161	Ohio,		14	66
New Jersey,		8	22	Indiana,			17
Pennsylvania,	9	71	135	Michigan,			2
Delaware,		2	4	Illinois,			4
Maryland,	2	21	37	Missouri,			5
District of Columbia,		6	9	Arkansas,			1
Virginia,	2	23	34	Cherokee Nation,			1
North Carolina,	2	10	20				
South Carolina,	3	10	16				
Georgia,	1	13	18				

6. GROWTH OF THE WHOLE UNITED STATES. That part of the United States embraced by the census of 1820, comprised an area of 600,000 square miles, within a trifling fraction; nor has the subsequent extension of population, in the last 8 years, materially enlarged the actually inhabited territory. If we therefore assume 600,000 square miles as the really populated part of the United States, and in round numbers suppose the inhabitants of the United States to be 13,000,000, the distributive population would be only 22 to the square mile.

The following table gives the estimated progressive population of the United States, from the first census, in 1790, to 1940, or through a period of 5 generations, of 30 years each. The basis of calculation is the ratio of increase from 1790 to 1800, from 1800 to 1810, from 1810 to 1820. This ratio is $3\frac{1}{4}$ per cent. To be in moderate limits, however, 3 per cent is assumed after 1840.

	Aggregate.	White.	Colored.
1790	3,929,328		
1800	5,399,026		
1810	7,408,270	5,880,000	1,528,270
1820	10,199,327	8,096,518	2,102,809
1830	14,043,064	11,149,333	2,893,731
1840	19,335,810	15,241,101	4,114,709
1850	26,168,079	20,412,000	5,756,079
1860	35,167,708	27,307,590	7,860,118
1870	47,368,544	36,699,308	16,669,236
1880	63,661,808	49,332,107	14,329,701
1890	85,656,141	66,447,401	19,208,740
1900	115,114,687	89,288,809	25,825,878
1910	154,704,494	120,022,780	35,074,186
1920	207,210,000	160,240,502	47,136,763
1930	287,795,915	215,350,000	63,347,851
1940	386,769,572	289,412,000	85,000,000

“It may not be irrelevant to make some comparative estimates of the distributive population of the United States, as it is stated prospectively in 1940. Rejecting for mountains, sterile plains, and other places incapable of dense population, 727,300 square miles, will leave to the United States 1,500,000 square miles, equal as an aggregate to as great an extent of southern and central Europe, in respect to soil, climate or commercial facility. If we suppose 386 millions distributed over one million five hundred thousand square miles, it gives 257 and a small surplus fraction to each. This falls far short of some large districts of Europe. It is now a well established fact, that the general population of Europe is slowly, and in some of the already dense sections, rapidly on the increase, and those who deny to the territory of the United States, limited as I have reduced the habitable extent, an equality to Europe, have studied comparative geography to little purpose, and those who deny or neglect the influence on population, of moral and political causes, are badly qualified to decide upon the philosophy of history.

7. GROWTH OF THE CENTRAL VALLEY. “There is another and a most momentous point of view, in which the population of the United States may be placed; that is, the certain change of the seat of power, by the motion of central force, from the Atlantic slope, into the central basin. The United States’ part of the Atlantic slope, amounts to 252,300 square miles, whilst it is evident, that excluding the immense regions of Missouri, more than one million of square miles spread in the central valley. With every rational deduction, the capabilities of the interior section to sustain population exceed that

of the Atlantic slope as 4 to 1. How rapidly the political importance of the central valley is advancing, may be seen by the following Table of Population :

	In 1810.	In 1820.
Alabama,	000,000	143,000
Arkansas,		14,273
Illinois,	12,282	55,211
Indiana,	24,520	147,178
Kentucky,	406,511	564,317
Louisiana,	76,556	153,407
Michigan,	4,762	10,000
Mississippi,	40,362	75,448
Missouri,	20,845	66,586
Ohio,	230,760	581,434
Tennessee,	261,727	422,813
Total,	1,078,325	2,233,667

" In this estimate, no notice is taken of western Virginia, Pennsylvania and New York, but restricted to whole organized States and Territories, and embraces an area of about 745,000 square miles, or only a distributive population of 4 to the square mile. We have here, therefore, an immense space equal to the one fourth part of all Europe, on which men have only recently placed their residence, and where their dwellings are still few and scattered, but where numbers are doubling decennially. The existing population in the central basin amounts to at least 3,300,000, and whilst the entire numbers in the United States have increased in 38 years, from about 4 to 13 millions, the interior mass, has in a similar period, augmented from 100,000 to 3,300,000, demonstrating a powerful gravitating force westward.

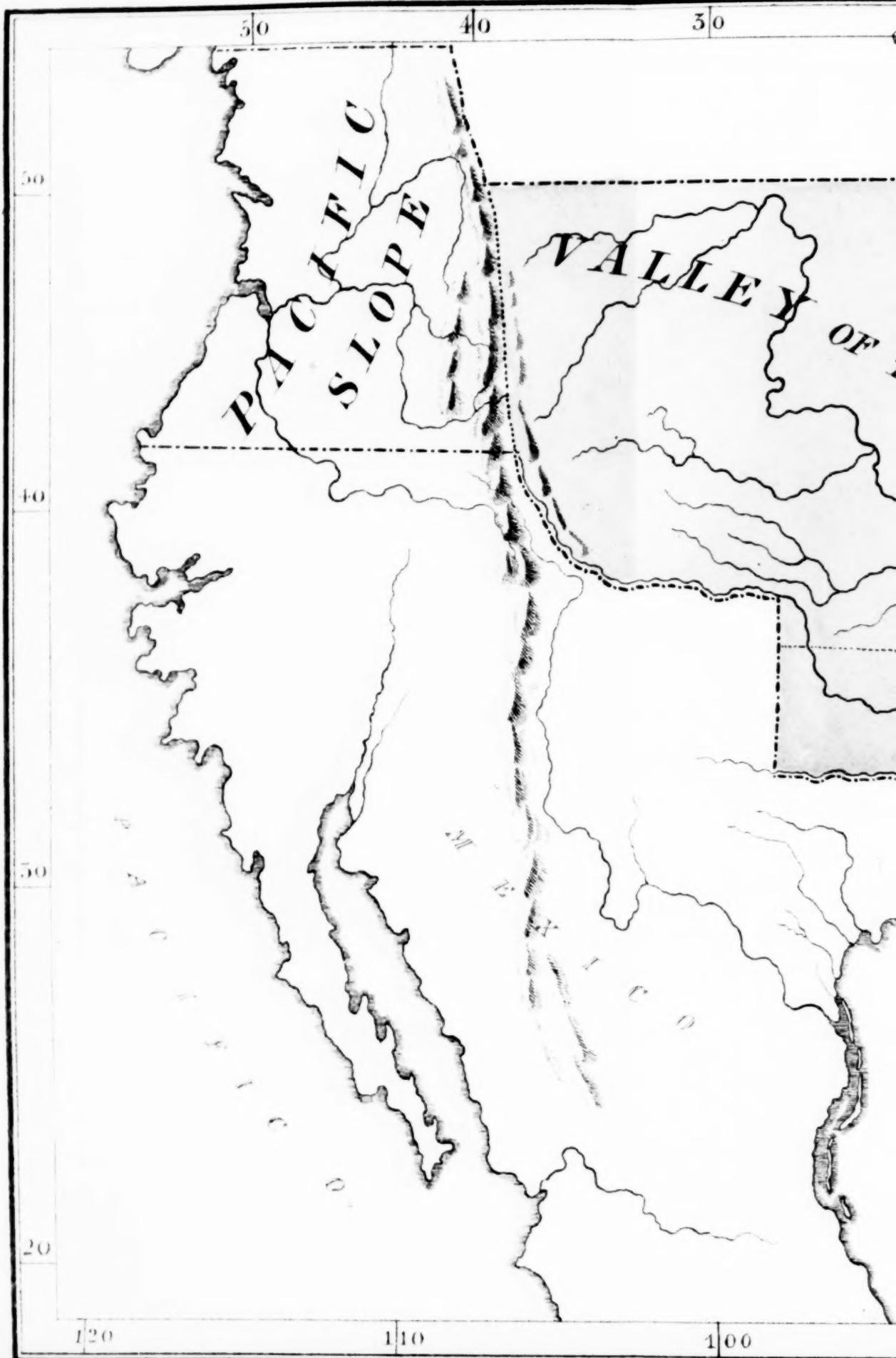
" When we carry into this analysis, the increased and increasing facility of intercommunication, the still prodigious disparity of relative density of population, and consequent cheapness of land in the west, we are fully warranted in assuming as a base of calculation, that the respective ratio of increase between the sections, will continue to maintain at least as great inequality as heretofore. On the preceding supposition, the central population would double every ten years; but to be within bounds, the following table is calculated on a ratio of 5 per cent per annum.

Population of the central basin.

1826	3,000,000	1843	6,875,960	1860	15,729,533
1827	3,150,000	1844	7,219,755	1861	16,516,009
1828	3,307,500	1845	7,580,740	1862	17,341,809
1829	3,472,855	1846	7,959,775	1863	18,208,899
1830	3,646,495	1847	8,357,760	1864	19,119,344
1831	3,828,815	1848	8,775,645	1865	20,075,311
1832	4,020,255	1849	9,194,425	1866	21,079,076
1833	4,221,265	1850	9,654,145	1867	22,133,029
1834	4,432,325	1851	10,136,850	1868	23,239,680
1835	4,653,940	1852	10,643,690	1869	24,401,664
1836	4,886,645	1853	11,176,874	1870	25,621,747
1837	5,130,975	1854	11,735,717	1871	26,902,834
1838	5,387,520	1855	12,324,503	1872	28,247,975
1839	5,656,895	1856	12,940,728	1873	29,660,373
1840	5,939,715	1857	13,587,763	1874	31,143,391
1841	6,236,700	1858	14,267,151	1875	32,700,560
1842	6,548,535	1859	14,980,508		

" By reference to the last table but one, it will be seen the aggregate population of the United States for 1870, is estimated at 47,368,544, and comparing that in the same epoch, in the last table, it is shown that a period of less than 45 years from the present time, is sufficient to give superior population to the central basin. In fact, the ratio used in the last table is too low. If the march of the emigrating column to the west is not arrested by unforeseen causes, the preponderance will be in the basin of the Mississippi in less than 40 years, or about 1865. And about that epoch, the relative density of population will be on the Atlantic slope, 90 to the square mile, and on the central basin 25. If every thing else is considered equal, the capabilities of farther increase after 1865 or 1870, will be as 9 to 2 1-2, in favor of the central basin of North America over the Atlantic slope; and when each section is peopled in proportion to relative surface, the advantage of the central basin must have an excess, as 80 to 22 or 40 to 11."*

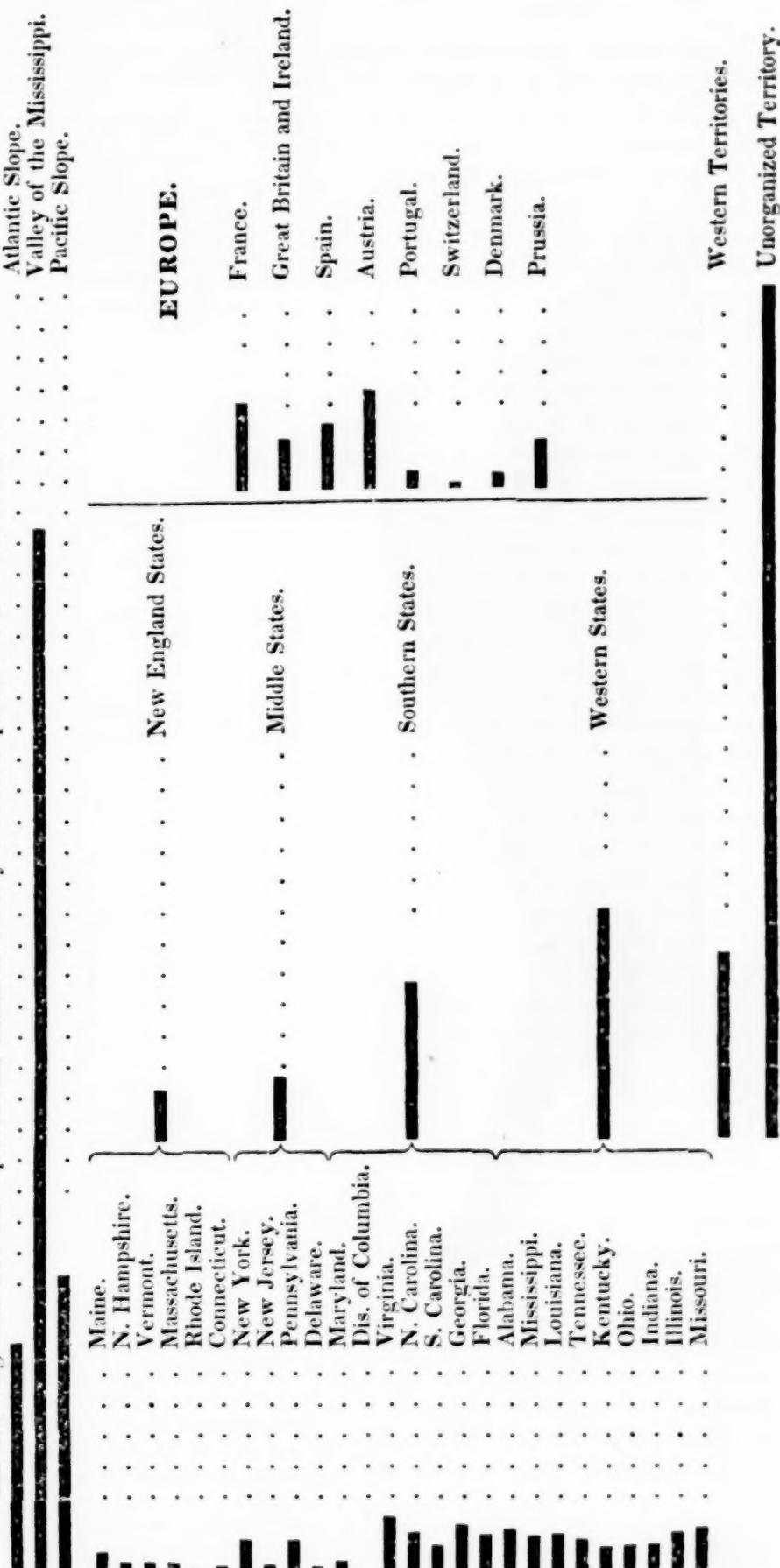
* See Darby's Geographical View, pp. 443-444.





The Territory of the UNITED STATES, containing 2,400,000 square miles, may be represented by this line.

The following lines will then represent the extent of territory of different portions of the United States.



DR. WISNER'S HISTORICAL SERMONS.

THESE sermons give a detailed History of the Old South Church in Boston. They were delivered in May last, on the completion of a century from the first occupancy of the present meeting-house. Appended to the sermons are fifty four pages of notes, many of which are of great interest and value. We have been surprised that the Editors of our periodical publications do not oftener enliven and enrich their pages with such passages as may be found on pp. 87, 107, 108, and in the extremely interesting letter on the 111th page. In the last sermon, p. 64, we find some notices of the religious charities of this ancient church and congregation. The following vote is stated to be only one among many similar to be found in the early records.

“*Voted, that twenty pounds* be delivered to Dea. Henchman, for the purchasing of bibles, to be distributed to the proper objects, as there shall be occasion; that *ten pounds* be distributed in other books, at the discretion of the trustees; that *twenty pounds* be given to Mr. Josiah Cotton, to encourage his settlement at Providence; that *fifteen pounds* be given to the Rev. Mr. Matthew Short of Easton, for his encouragement in the work of the ministry; that *fifteen pounds* be given to the Rev. Mr. James Hale of Ashford, for his encouragement in the work of the ministry; that *fifteen pounds* be given to the Rev. Mr. Nathaniel Prentice of Dunstable, for his encouragement in the work of the ministry, to be laid out in books as the trustees shall judge proper upon discoursing with him.” About three months after, the following vote was passed, “*That fifteen pounds* be given to Joseph Secombe, towards his support at the college.”

Thus, says Dr. Wisner, “Here was a Bible Society, a Tract Society, a Missionary Society, and an Education Society, more than a hundred years ago, all combined in one association; and that association was the Old South church and congregation.”

LIBERALITY OF BOSTON.

In connection with the preceding paragraph, we add the following record of the

charities of the inhabitants of Boston, within the last 30 years, as contained in a note appended to President Quincy's recent Centennial Address.

Boston Athenaeum,	\$ 75,000
Humane Society,	20,791
Boston Medical Dispensary,	19,000
Massachusetts General Hospital, . .	354,400
Massachusetts Charitable Society, . .	16,714
Boston Penitent Female's Refuge, . .	15,172
Fragment Society,	15,205
Mechanic's Institution,	6,119
Eye and Ear Infirmary,	5,500
Female Asylum,	79,582
Society for the Diffusion of Knowledge,	1,035
Religious and Moral Instruction Soc.,	23,500
Charitable Mechanic Association, . .	15,000
Asylum for Indigent Boys,	20,000
Fatherless and Widows' Society, . .	6,320
Howard Benevolent Society,	16,900
Charitable Fund,	95,000
Massachusetts Cong. Charitable Soc.,	51,000
Seamen's Friend Society,	3,000
American Education Society,	40,000
Bible Society,	40,000
Harvard College, &c.,	222,696
Andover Theological Institution, . .	21,824

Total, \$1,163,758

For relief of sufferers by fire in Boston, \$34,528; in Newburyport, \$16,500; in St. John's, \$8,666; in Augusta, Ga., \$2,264; in Wiscasset, \$5,504.

Moneys raised for the relief of men eminent for public services; or for patronizing distinguished merit, &c. &c., \$108,400.

Amount collected for objects of general charity, for the promotion of literary, moral, or religious purposes, not included in the preceding, and not particularly specified from motives of delicacy and propriety, \$469,425. Total, \$1,809,045.

THE Quarterly List of Ordinations and Deaths of Ministers, which had been prepared for this number, are necessarily omitted. The next lists will include six, instead of three months.

EXPLANATION OF THE MAP.

To give a clearer view of the vast magnitude and prospective superiority of the Central Valley, we have furnished our readers with the map following page 142. Minute accuracy is not pretended. We wish to give only the general outlines. In the preparation of the map, and of the lines giving comparative views, in the Table on page 143, we have received valuable assistance from Mr. JACOB ABBOTT, Principal of the Mount Vernon School, Boston.

AN EDUCATION SOCIETY OF THE XVIITH CENTURY.

THE Tract which we here republish, has been obligingly furnished us by the Librarian of the Historical Society of Boston. It is a venerable and interesting document, and so appropriate to the leading object of the Quarterly Register, that we shall require no apology for inserting it entire on our pages. The reader will discover that Education Societies are not of so *recent* origin as some have imagined; and that they are far from being peculiar, either to *this* country, or to *this* age. He will find in this tract an authentic record of an Education Society formed in England, almost **TWO HUNDRED YEARS AGO!** Among its Patrons and Trustees he will recognize the names of Matthew Poole, Richard Baxter, William Bates, Edmund Calamy, Thomas Manton, Ralph Cudworth, and John Stillingfleet,—forming, with others of kindred spirit, the purest and brightest constellation which arose in the church during the seventeenth century. The “Model” of this Education Society is the more worthy of notice because it contains the outline of a system thoroughly matured, and adapted to efficient and permanent action. The addresses by Poole and Baxter are worthy of their authors, and fit to be circulated and read to the end of time. With the results of these efforts we have no knowledge, beyond what is contained in the tract itself. From the fact, however, that *forty-four* students were under patronage in the Universities of Oxford and Cambridge, at the time the tract was published, there can be no doubt that many men whose names now shine with distinguished lustre in English history, were fitted for usefulness by the fostering hand of this ancient Education Society.

A Model for the maintaining of Students of choice abilities at the University, and principally in order to the Ministry. With Epistles and Recommendations, and an account of the settlement and practice of it in the Universities from the Doctors there. As also with answers to such objections as are most plausible, which may be made against it. And with the names of the Trustees. London. 1648.

The Preface.

How dear the glory of God and the kingdom of Christ should be unto all, and is to every one in whom dwelleth the love of God, is on all hands acknowledged; that it is a duty incumbent upon all men, not only to praise God with their lips, but also to honor God with their substance, and that in a proportionable manner to what the Lord hath been pleased to be trust them with; we wish it were as cheerfully practised as it will be readily granted. As there is no greater honor that can be put upon a creature, than to be in a capacity of honoring God, especially when to this is added the blessing of a large and wise heart to understand how great a trust that is, and what a glorious advantage is put into his hands; so there is no greater evidence of a sincere heart than to be unwilling to offer to the Lord such sacrifices as cost nothing: And as it is a duty to honor God, so it is a duty also to study in what ways God may be honored, and if one way be more conducing than another to the attainment of that great end, that way is most eligible, by wise and pious Christians; and although it is a laudable and necessary work to exercise charity towards the bodies of distressed persons, yet those must needs be the most noble acts of

charity which concern the souls of men, seeing both the object of them is more excellent, and the effects more durable. And as the means instituted by Christ for the good of souls, is the erection and maintenance of his church, and the supplying of it with an able and pious ministry: so it hath been in all ages the care of those whose hearts have been touched with a sense of God's honor, and a fervent desire of the church's enlargement, to afford such liberal supplies and encouragement as might both prepare men for, and support them in the work of the ministry. And these are the ends which have been principally aimed at by all, but all have not used the same means to those ends, nor are all means equally effectual: it is, therefore, our desire in this model to make choice of such ways as to us seem most useful for the forementioned purposes: and because the foundation of the work lies in the excellency of the natural parts of such as are designed that way (a few such being more worth than a far greater proportion of other men) it is therefore of great use, and we shall endeavor that it may be our great care, to single out such persons to whom God hath given the most high and promising abilities: Who, if they be placed under the most learned and godly tutors we can find, and obliged as far as possibly we can, to a diligent and eminent improvement in knowledge of all sorts and solid piety, we conceive it will be no arrogance humbly to expect a more than ordinary advantage to the poor church, which now, if ever, calls for teachers of exquisite abilities: And because there are some church-works of great concernment, which

cannot be conveniently managed by such as are overwhelmed with preaching work (such as the resolution of weighty doubts and cases of conscience, the stopping of the mouths of gainsayers, and the like) it must needs be judged of great advantage to have some particular persons exquisitely fit for such works, both in regard of natural and acquired endowments, who should be set apart for them, and attend upon them without distraction. The rather, because there are divers men, peradventure not eminent for preaching gifts, who being wisely improved, may be very serviceable to other of the church's necessities: And these are the chief intendments of the following model: Yet, for as much as there may be divers towardly youths, of competent parts (though short of the eminency that some others attain to) and mean condition, who may be of good use in the ministerial work, and seeing the ordinary necessities of the church are not to be neglected, especially the condition of Ireland and Wales, and some dark parts of England, being so doleful and dismal, we hope it will be an acceptable work to lay in provision in this model, whereby fit persons may be sent into those places, which by reason of their distance, many cannot, and others do not go into: We confess, as we shall not be wanting in our prayers and endeavors, as far as God shall enable us sincerely and impartially to look to these ends and ways propounded; so we cannot but hope in God that the bowels of many precious souls will be refreshed by these means. And we are confident who ever shall engage their hearts in this free-will offering to God, will have no cause to repent of it, nor shall it be a grief of heart to any at the last day (when the rust of other men's silver shall rise up against them to their everlasting confusion) to have been the happy instruments of enlarging the church, and propagating the gospel, and saving of souls; and in this life also the generations to come shall call them blessed.

Read and approved, and appointed to be printed by the Trustees.

MAT. POOLE.

To the Rich that love Christ, the Church, the Gospel, and themselves.

GENTLEMEN,—I have here a happy opportunity to offer you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the market lasts. Come before thieves, or fire, or soldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your debtor, at the usury of a hundred for one, in this world, and in the world to come, eternal life. Matt. xix. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your commodity: If you are not covetous, you will not be tenacious of your money:

The offer is so fair, and so unmatchable, that I know not what can keep you from accepting it, unless it be that you dare not trust the word, the promise, the covenant of Christ. And whom then will you trust? who shall keep your wealth? will you? But who shall keep you then? will you undertake to keep yourselves? Alas, how long? Is God to be trusted with the sustentation of the whole creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labors, and your daily preservation and provision? and yet is he not to be trusted with your money? you will say you trust God? let us see now that you do not play the hypocrites! If you are friends to Christ, you may see in the work here offered to you, your Master's name, and interest, and honor: It is certainly his voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your country, now let it be seen: If you live an hundred years, perhaps you will never have a better opportunity to show it. If you are Protestants and love the gospel, show it by helping to plant and water the seminaries of the Lord. Perhaps you cannot dispute for the truth, or preach for it yourselves: But you can contribute for the maintenance of some to do it: This then is your work, know it and perform it. You may have a prophet's reward, without being yourselves prophets. Matt. x. 41. At least therefore, show that you love yourselves, and that you love your money better than to lose it, by casting it away upon the flesh, and leaving it in the world behind you. If you can stay here always with it, then keep it: I speak to none but those that must die, and methinks such should be glad to learn the art of sending their wealth to meet them in another world. If you understand not that giving is receiving, and that the giver is more beholden than the beggar, and that it is for yourselves that God commandeth you to give, and that the more you thus lose, the more you save and gain, you are then unacquainted with the reasons of Christianity, and the life of faith. I hope you are sensible of England's privileges, above the dark Mohammedans or Indians, in the freedom of ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of hearing or praying, and should be as forwardly and thankfully accepted. He was never acquainted with the Christian life of doing good, that finds it not the most sweet and pleasant life. Though we must snatch no unsound consolation from our works, but detest the thoughts of making God beholden to us; yet we must walk in them as his way, Eph. ii. 10., in which we are likeliest to meet him: He is likest to God, that doth most good, and that would do most. This is such an improvement of time and stock, that you may omit a prayer, a sermon, or a sacrament for it, rather than

omit it: You may violate the rest of a Sabbath to show mercy. Matt. xii. 4, 5. Your Lord and Master, with a special remark, hath set you all this lesson for to study. Matt. ix. 13. *But go ye and learn what that meaneth, I will have mercy and not sacrifice.* And yet such is here the happy combination, that it is mercy and sacrifice, because it is mercy for sacrifice, that you are called to. And doubt not but *with such sacrifice God is well pleased.* Heb. xiii. 16. *Forget not therefore to communicate and do good. It is more blessed to give, than to receive.* Acts xx. 35. For the nature of the work before you, consider, first, Is it not pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poisoned by seducements, for want of cost to procure a remedy? And what abundance that may be saved by the ministry of such as you maintain, may bless God for you as the helpers of their salvation. Thirdly, The necessities of the church have of late called students so young into the ministry, that eminent proficients in languages, sciences, antiquities, &c. grow thin, and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. And what a disonor, what a loss that would be to us, the Papists would quickly understand. Fourthly, The barbarous face of the Greek and other Eastern churcheſ tells us, what need there is of learned instruments, for the maintenance and propagation of the truth. Fifthly, What abundance of colleges and monasteries can the Romanists maintain, to fill the world with missionaries of all sorts, which is the very strength of their kingdom. And is it not pity that a better work should be starved through our want of pious charity? and that Papists should dare us, and we be unfurnished with champions to resist them, when we are furnished with so much evidence of truth, which yet may easily be lost by ill managing! Sixthly, If you are the servants of Christ, above all, you must now look about you for his church and ministry. For the devil hath given you so strong an alarm, that he that now sits still, and runs not to his arms, to help the church, is a traitor, and no true soldier of Christ. Papists are up, and Atheists and Infidels and Jews are up, and abundance of secret apostates are up openly reproaching the ministry, that privately deride Christ and the Scripture, and the life to come, (I know what I say to be too true,) Quakers are up, and all the profane as far as they dare: And shall not we be up to further that gospel and ministry and church of Christ, which so many bands of the prince of darkness, are armed to assault? Let us discourage the devil, by making an advantage of his assaults. Let him see that we never do so much for Christ and the church, as when

he assaulteth them with the fiercest or cunningest malignity. He that hath not so public a spirit, as to value the welfare of the church, and the souls of men, before the fulness of his own estate, may go away sorrowful from Christ, (as Luke viii. 23, 24.) but a true disciple he cannot be. It would make a man's heart ache to think of the dark state of the world, for want of preachers. Were it but the state of Ireland and Wales, it should move us to compassion. And now I offer it to your sober thoughts, as to men that are going to be accountable for their talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgment. I would not have you unmerciful to your children: But if you think you may not lawfully alienate any of your estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles' feet. If you ask, why we leave you not to yourselves to be charitable where you see cause; I answer, First, There is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankful to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lag behind. What need we else associate for our ministerial works of instruction, discipline, &c. and leave not every minister to himself: In company we go more cheerfully, easily, regularly and prevalently. And should you not associate also in your duties?

Well, gentlemen, seeing it is undoubted that the work before you is of great importance to the honor of Christ, to the welfare of the church, to the Protestant religion, to the souls of thousands, and to your own everlasting benefit, take heed how you refuse to do your best, lest God distract on you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Master's stock. And if what I have said do not persuade you, I entreat you to read a preface to a book that I have written to this purpose, called, *The Crucifying of the World*, &c. Read Gal. vi. 6—10. Accept this invitation to so good a work, from

A servant of Christ for his church,
Feb. 26, 1658. RICHARD BAXTER.

A Model for the education of Students of choice abilities at the University, and principally in order to the Ministry. April 1, 1658.

CHAP. I.

Of the Contribution and Contributors.

§ 1. THAT they, who through their affection to God's glory and the church's good, in the advancement of learning and piety, shall be willing to contribute to this work, be entreated to signify their desires by way of subscription,

that so it may be more certain in itself, and more visible and exemplary to others.

§ 2. And because subscriptions of this nature, though happily begun, have heretofore failed, lest it should happen so in this case, (whereby the whole design would be frustrated, and youths of excellent parts, hopefully planted at the University, forced to remove, besides many other inconveniences,) we do earnestly desire that God would stir up the hearts of those, whose estates will bear it, to subscribe for eight years or for more, or forever, which we shall look on as a noble and eminent act of charity, and which present and future ages may have cause to bless God for, and as the most proper and only certain course to promote the intended design, and to prevent the forementioned mischiefs: Yet if any shall contribute anything upon other terms, we judge it a very acceptable service, and we hope it will occasion thanksgiving to God on their behalf.

§ 3. That the name of every contributor be fairly written in a book of vellum appointed for the purpose, together with the sum which it shall please him to contribute to this work.

CHAP. II.

Of the Trustees.

§ 1. That the money collected be disposed of, and the election of scholars made by sixty Trustees, whereof thirty-six to be gentlemen or citizens of eminency, and twenty-four to be ministers in or within five miles of the city of London, of which number any seven shall make a quorum, in ordinary cases, whereof three to be ministers.

§ 2. And because it is of great importance to the good of the work, that there be a special inspection into it upon the place, it is thought fit that there be seven Trustees chosen for each University, who shall be intreated to take notice of the proficiency and deportment of the exhibitors in the University.

§ 3. That the Trustees proceed in all things without partiality, as they shall judge best for the public good, and suffer not themselves to be biassed from it by any favors or recommendations whatsoever: And particularly that in the election of scholars, or Trustees, when there are any vacancies, the Trustees declare themselves, that they will according to their trust proceed therein with all fidelity and integrity: And that the Clerk put the Chairman in mind of it.

§ 4. That when any one of the Trustees dies, or refuseth to act further in the business, or removeth ten miles from London, or by the rest of the Trustees is judged to deserve dismission from his trust, the rest of the Trustees, or any seven of them, whereof three shall be ministers, (notice being given to the Trustees of the meeting, and of the end of it,) being met together, proceed to choose another: And that no Trustee be completely chosen at one meeting, but that he be nominated one meeting, and (if they see fit) chosen the next meeting: And that they choose one whom for wisdom, candor, activity, public-spiritedness, integrity, affection to religion and learning, and other necessary qualifications, they judge fit for the work: And that they choose a minister in the room of a minister; and upon the vacancy of one who is no minister, that they choose one who is no minister.

CHAP. III.

Of the Officers and Expenses.

§ 1. That in the month of March yearly the Trustees choose one of themselves being a min-

ister, who shall be desired from time to time for the year ensuing, to appoint meetings of the Trustees, and to be present at all meetings and transactions, and to take special care to promote the work, and to keep correspondency with others in relation thereunto.

§ 2. That the Trustees in the month of March also choose a Treasurer (being a person of unquestionable fidelity) from year to year: And that the Treasurer's or Collector's discharge shall be sufficient to any that shall pay the money: And that the Treasurer be accountable once a quarter to the Trustees, or any seven of them, (a meeting being called,) whereof three to be ministers: And that the Treasurer shall not dispose of any of the monies, but according to the direction of the Trustees or any seven of them (three being ministers) at a general meeting assembled.

§ 3. That a Clerk be chosen to be present at all meetings, to draw and enter all orders made by the Trustees, and keep the books, and write such things as are necessary, as also a Collector to gather in the monies, and to call meetings and do other necessary works, and that they have such salaries as the Trustees shall think fit.

§ 4. That all the charges incidental to the work, which the Trustees shall judge expedient, shall be allowed out of the Stock.

CHAP. IV.

Of the quality of the Scholars to be chosen.

§ 1. That the scholars to whom the exhibitions* shall be granted, be chosen out of the University, or out of schools, as the Trustees from time to time shall judge most fit, and that strict inquiry and diligent examination be made, and all possible care used that fit persons be chosen, and that the Election be made by seven of the Trustees at the least, whereof three to be Ministers, notice being given to the Trustees of the meeting, and of the end of it. And that no scholars hereafter shall be chosen, but such as have been personally and diligently examined by three at least, being either of the Trustees in London (who are scholars) or of the University Trustees, or of such as shall be chosen and desired by the Trustees, to examine candidates, &c. and attested by their hands. And that no certificate be owned from the Universities, but such as comes from known persons, or from such persons as some of the University Trustees shall attest to.

§ 2. That the scholars to be chosen, be of godly life, or at the least, hopeful for godliness, of eminent parts, of an ingenuous disposition, and such as are poor, or have not a sufficient maintenance any other way: That not only the pregnancy, but the solidity of their parts be observed. And that a special regard be had to godliness.

§ 3. And, although our great aim in this work be, the bringing up of scholars of eminent parts and learning, and the supplying of the church with choice Ministers, and such, as through God's blessing may be pillars of the church; yet because the ordinary necessities of the church also are to be provided for, and the sad condition of dark corners, both in Ireland and Wales, and several parts of England cries loud for our assistance; the Trustees therefore may (after provision made for the fore-mention-

* *Exhibition.* Allowance; salary; pension. It is much used for pensions allowed to scholars at the University.—Johnson.

[Eds.

ed ends, as far as they shall think fit) choose some scholars of godly life, and good parts, (though it may be their parts rise not to that eminency which some others attain to,) in order to the supply of such desolate and necessitous places and Congregations.

§ 4. That the exhibitions be generally given to such as intend the Ministry, and direct their studies that way; yet so, as that the Trustees may upon weighty reasons and sparingly dispose of some of them, to such, as, though not intending the Ministry, may be other ways eminently serviceable to the church or commonwealth.

§ 5. And whereas divers scholars after four years continuance in the University, being raised to an higher degree, which they cannot support, are forced to remove and betake themselves to schools or to enter into the Ministry, through necessity, raw and unfurnished, to their own perpetual discouragement, and to the great mischief of the church; that a special regard be had to such of them as during their continuance, have given the best proof of their parts, learning and godliness, and they be enabled to continue four years after their degree of Bachelor, whereby they may be solemnly prepared and well fitted for that weighty work.

CHAP. V.

Of the education of the Scholars.

§ 1. That the exhibitors shall be obliged to study to be eminent in the Latin, Greek, Hebrew, and other Oriental languages, and in the several Arts and Sciences, so far forth as their genius will permit.

§ 2. That over and besides their ordinary University exercises, they be tied to special exercises in those things as shall be thought fit by the Trustees, and others whom they shall advise with. And that when the Trustees shall think fit, two or three be picked out of the Students to come up to London (their charges being borne) to do some learned exercises in the City, that so the contributors may see some fruit of their cost, and others may be excited and encouraged.

§ 3. That their three last years be principally employed in the study of divinity, and the preparation of themselves for the work of the ministry, such only excepted, as are mentioned, ch. 4. § 4.

§ 4. That such scholars as are taken from schools, be sent to the University, and there placed under such Tutors as the Trustees shall choose, who shall be, as near as may be, eminent for godliness and learning and care of their pupils; who shall be entreated to have a special eye upon them, as to their godliness, and to press them to a diligent attendance upon all means public, and private, conducing thereto.

§ 5. That none of the exhibitors be absent from their Colleges above six weeks in a year, unless special leave be obtained from some of the Trustees of that University.

CHAP. VI.

Of inspection over the Exhibitors.

§ 1. That once in a year the Trustees or any three of them (whereof two shall be ministers) go to the University, and there with the help of the University Trustees, find out their profiting, and diligently inquire into their abilities and conversations, and encourage them accordingly.

§ 2. That those Doctors of the University, &c.

who are Trustees, be desired (so far as they can) to take special notice of the Exhibitors, and to inquire into their proficiency in their studies, and the godliness of their conversations, and admonish or advise them, as they see cause, and give notice to the Trustees at London, when occasion shall require: Also that they be entreated to direct them in the course of their studies, and resolve them in difficulties, as need requires.

CHAP. VII.

Of encouragements to be given or denied to the Exhibitors according to their merit.

§ 1. That the Exhibitors shall have such allowances as shall be judged expedient, according to their deserts, poverty, and standing in the University; and that such of them as most need and most excel in abilities and piety, shall besides their yearly allowance, have some consideration for their degree, when, and so far as the Trustees shall conceive meet.

§ 2. That after eight years' standing in the University, the Trustees and contributors do by themselves and friends endeavor to promote them to a place answerable to their merit.

§ 3. That such of the exhibitors as shall at any solemn examination, be found eminently to excel the rest, shall have such special encouragements as the Trustees shall judge fit.

§ 4. That when there shall be satisfying evidence of the idleness or dissoluteness or any depravedness of any of them, the Trustees may, after admonition and trial, for so long time as they shall think fit, withdraw the exhibition from them, and choose others in their places.

CHAP. VIII.

Of the Model.

§ 1. That the alteration or addition of circumstances be left to the wisdom of the Trustees, or any seven or more of them, (whereof three to be ministers,) provided that notice be given to the Trustees generally, of the meeting, and of the end of it; and provided always that the substantials remain untouched, to wit, the bringing up of eminent scholars at the University, in order to the ministry, and the selection of scholars for special uses, mentioned in the ninth chapter.

CHAP. IX.

Of the selection of some Scholars for special uses.

§ 1. That provision being made for the maintenance of Scholars in order to the ministry, so far forth as the Trustees shall judge necessary and sufficient, there be besides some fit persons selected and chosen by the Trustees in the University, of sufficient standing and convenient leisure, and employed in that way wherein they are most eminent, one to be the Linguist, and principally for Greek, and for Jewish, and Rabbinical learning; another the Historian, and Antiquary, especially for Ecclesiastical antiquity; another the Philosopher and Mathematician; another the Civilian; another the Polemical Divine (one or more if need be); another the Practical and Casuistical Divine; another well versed in all parts of learning: And that each of these employ themselves (when occasion shall require, and the Trustees reasonably desire) in such works as shall be useful and necessary: And that they have such allowances as the Trustees shall judge fit, and as the excellency of their parts and the nature of their work shall require. Or, if it be not thought expedient to maintain persons constantly for each of these, that any

person or persons, be employed in any work which shall appear to be of great concernment and usefulness to the public good, and for which he or they are eminently fit, who shall have such encouragement as the Trustees shall judge convenient. And to the end abuses may be prevented, it is resolved, that no money be disposed of by the Trustees to any work, but such as eight of the Trustees, at least, (being all scholars,) and two, at least, of the Trustees in each University, shall under their hands declare that they judge to be such a work. And also that it be approved at a meeting of the Trustees in London.

CHAP. X.

Of the encouragement of Foreigners, and promotion of the Gospel abroad.

§ 1. And because there is a great desire in many foreign persons to learn the English tongue, that so they may understand our English Divines, and be the more able to preach practically and powerfully to their people, which may much further the work of conversion and edification in foreign places; if it shall please any to contribute any sum or sums to this end, and with this desire, it shall be faithfully employed to that purpose, viz. To the maintenance of such foreigners, as being poor, are and shall appear to be most eminent for parts and learning and piety, who shall be maintained in London or one of the Universities, as shall be judged most expedient, for so long time as shall suffice for the fore-mentioned ends.

The names of the Trustees.

Christoph. Lord Park,	Mr. Valent Wanley,
Robert Lord Tichburne,	Captain Story,
Sir Thomas Andrews,	Mr. Brintey,
Sir Thomas Foot,	Mr. Crumulum,
Sir Thomas Viner,	Mr. Bathurst.
Maj. Gen. Brown,	
Alderman Frederick,	Ministers.
Alderman Allen,	Doctor Reinolds,
Alderman Tompson,	Doctor Spurstow,
Alderman Milner,	Mr. Ash,
Alderman Laurence,	Mr. Caryll,
Alderman Higginson,	Mr. Calamy,
Alderman Warner,	Mr. Jackson, Sen.
Alderman Love,	Mr. Case,
Andrew Ricard, Esq.	Mr. Slater,
Colonel Gower,	Mr. Clarke,
Tho. Bromfield, Esq.	Mr. Cooper,
Tho. Arnold, Esq.	Mr. Arthur,
Theo. Biddulph, Esq.	Mr. Taylor,
Walter Boothby, Esq.	Mr. Manton,
Will. Pennoyer, Esq.	Mr. Jenkins,
Walter Bigg, Esq.	Mr. Griffith,
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Dr. Thomas Cox,	Mr. Jacomb, Sen.
Deputy Johnson,	Mr. Jacomb, Jun.
Mr. John Furian,	Mr. Bates,
Mr. Henry Spurston,	Mr. Poole,
Mr. Maskall,	Mr. Whitaker,
Mr. Keate,	Mr. Woodcock,
Mr. Nath. Barnardiston,	Mr. Vinc.

A word to the Rich, that desire to give up their Account with comfort.

Suffer I beseech you one word of exhortation, and with attention read a few lines which may be of everlasting concernment to you. I will suppose I speak not to Atheists, but to such as are possessed with a belief of an eternal state of infinite happiness or misery: not to fools, but to wise men who would not wilfully neglect anything, which is necessary to secure them from the wrath to come. It is also notoriously known, that the wilful continuance in the neglect of any one evident duty, or the commission of any manifest sin, is sufficient to entitle a man to damnation,

notwithstanding any professions of Religion or practices whatsoever: You cannot but know that many perish eternally, not for any gross wickedness visible to the world, but for sly and secret and unobserved omission sins, and that these are the only sins which our Saviour forms a process against in that famous representation of the last judgment, Matt. xxv. And amongst those duties which men are most prone to neglect, are those which are difficult and costly and troublesome, which made Christ pronounce it so hard for a rich man to enter into the kingdom of heaven: And therefore you that are rich had need double your diligence to make your calling and election sure. And truly it is an unspeakable happiness (if the Lord give you hearts to consider it) that your riches wisely managed, may afford you a special and eminent evidence and assurance of God's love, and your own future happiness; forasmuch as if you freely lay out those riches that God hath graciously given you, for his glory and the Church's good, it may be a notable and sound discovery of a lively faith, (which can part with present comforts in hopes of those future and unseen consolations,) a fervent love to God and the brethren, a resolution to part with all for Christ, and a serious and true desire of salvation: As on the other side, it is a token of perdition, when a man's heart is glued to his riches, and the present evil world, when a man is so destitute of charity, that rather than part with his riches, he will suffer bodies and souls to perish, and the glory of God to be turned into shame; I beseech you therefore, by the bowels of God, have compassion upon your immortal souls, make you friends of the mammon of unrighteousness, throw not yourselves overboard to preserve your riches, from which you can expect no other requital, but this, that the rust of them shall rise up in judgment against you at the last day: and this duty I may the more boldly exhort you to, because, if you make use of your reason, you will find the performance of it is no way disadvantageous to you: for, as you will gain this excellent advantage, besides eternal salvation, that, that portion of your estates which you lay out for God, will be a means to sweeten, and secure all the rest to you and your posterity, so, by the doing of it you will lose nothing of substance, seeing that is most true and evident by daily experience which our Saviour saith; That the comfort of a man's life consisteth not in the abundance of what he possesseth. For what are riches, but for use, without which a man's chest hath as much good by his riches as he; and how can a man use them, but for his pleasure or credit, or posterity, or the like? and who knows not that many discreet men, of competent estates, between want and affluence, enjoy more real pleasure in their estates, than they that have ten times a larger portion? and if a man look to his credit, let any impartial man judge, whether it more advanceth a man's reputation, sordidly to hoard up his riches to the dishonor of Religion, his own shame and contempt, (whereby he lives lamented, and dies despised,) or generously to lay them out in such ways as not only procure him favor with God, but respect from men here, and at last a crown of glory that fades not away? and if a man aims at posterity, methinks this city hath afforded sufficient experiments to convince any ingenuous man, that the leaving of vast estates to children, doth commonly betray them not only to the greatest wickednesses, but also to manifold miseries, which they that carry their sails lower, and whose estates are nearer the

golden mediocrity, are preserved from : I may add to all this that divers of you in this city may say with Jacob, with my staff I came over Jordan, and now God hath made me two bands. That God that hath brought down others, hath exalted you, that God that hath impoverished others, hath enriched you, and therefore, if others owe their thousands to God, surely you owe your ten thousands. Remember I beseech you, that hand that gave you your estates, can recal them when he pleaseth, and if you deny him the interest, he can revoke the principal. Remember you will not always have such opportunities : Ere long you and the poorest wretch must be upon the same terms, now you have an advantage over them, and a means to do God more special service : I shall trouble you no further, but only this, lay out your estates, but do it freely, not grudgingly, do it liberally, not sparingly : I shall not here determine that question, whether God expects a tenth part of your estates to be employed in his service, and for public good. But thus much I may safely say, that where God sows liberally, he expects to reap liberally. And as God's ministration to us under the gospel doth exceed the legal ministration, so I know no reason why our ministration to God from our superfluities should not exceed theirs under the law : And however men can easily deceive themselves here in things which concern their profit, yet I doubt not when men shall at last come to make a review of all their actions, their consciences will justly condemn them, not only for the total neglect of such duties, but also for the not doing of them in a fit and full proportion : For this particular occasion, I shall say nothing more than what is said in the preface, and in these other annexed papers : Consider what hath been said, and remember it comes from one whose design is not his own profit, (nor to lay a yoke upon you which he will not take upon his own shoulders,) but merely that God may be glorified, and that, at that last day, fruit may abound to your account.

MATTHEW POOLE.

An Answer to some Objections which may be raised against this Work.

Objection 1. This design is needless: Universities are for this purpose; what is all that means given therefor, but to fit men for the ministry?

Answer 1. So great is the scarcity of able and godly ministers in the nation, comparatively to the many places which are destitute of such (as all judicious persons observe) that it is a vain thing to expect a supply of the Church's necessities in an ordinary way: We see by experience, that although of late years the Universities have sent forth divers very hopeful persons into the ministry, and although besides the ordinary allowances for students there, divers exhibitions have been allowed by well-willers to religion and learning, yet, all this notwithstanding, there is still a great famine of the word in divers places; especially in Ireland, Wales, &c. which are not so likely to be supplied, and which are here in a special manner provided for.

Ans. 2. The main design of this model is not barely to send forth ministers, but to endeavor to send forth eminent ministers; and whereas Universities are and must needs be (nor doth it in the least reflect dispraise upon them) like lotteries, whither students of all sorts come, some of good parts, and some of mean parts, and from whence (through the negligence of students, and their forwardness in entering into the ministry) divers come into the ministry much unprovided, to the grief and scandal of their University-governors; here is a more certain course, care being taken, 1. To select choice wits. 2. To oblige them to a sufficient continuance, as also to extraordinary diligence.

Obj. 2. Good designs are generally perverted and

abused to other ends than they were intended, and so will this in all probability degenerate into a business of faction and partiality, and favor and friendship.

Ans. 1. We can neither foresee nor prevent all possible abuses, and much less all jealous surmises; but thus much is plain, that we are to do our duty, and to refer events to God's Providence, and however men's benevolences may be abused hereafter, contrary to their desires and intentions, yet God will accept of their sincere ends, and no less reward them than if they had been never so religiously used.

2. Here is abundant care taken to prevent partiality: The execution of it is committed to divers persons of different persuasions, of known integrity, wisdom and godliness; and care is also taken that when any die, there be a substitution of such other men in their places, and the Trustees are engaged, not only by their promise, but by their judgments and interest to choose such men as themselves.

3. The Feoffees, as they now are, so they will forever be obliged to manage this business with all impartiality for the encouragement of lads of all parties (provided they be true to the interests of learning and real piety) not only because they are conscientiously engaged to it, but also, because their interest and the advancement of the work will constantly oblige them to it, seeing if once partiality be observed in it, it will not only reflect upon the Trustees, but also bring the whole business into disrepute.

4. This objection strikes at all lasting good works, for how can a man settle any thing for any good work, but it may be abused; so that the effect of this objection should be not to prevent the doing of good works, but to make men cautious how to do them in as safe a way as may be.

Obj. 3. It is better for a man to see with his own eyes, and to do with his own hands.

Ans. 1. But then there is one doubt whether he can get any to put in good security that he shall enjoy his eyes and hands for ever, or else (if he be able and willing to settle something for ever) it must come into other men's hands; and therefore it is better to commit it to other men's hands while he lives, and may observe how they use it, than to commit it to them after his decease, of whom he had not experience in that kind.

2. For the generality of contributors to such works, it may be said without arrogance, it is likely to be far better managed by a conjunction of heads and hands of wise, and honest, and learned men for the glory of God, and the good of the church, than can be expected from one man.

Plus rident oculi quam oculus, and as those small sprinklings of water which signify little when they are asunder, being united together into one river are very considerable and effectual to divers excellent uses; so those contributions which being managed singly and dividedly are not so eminently useful, when they are united together, prove of great influence for a general good: and moreover, he that contributes in such a common way as this, doth not only an excellent piece of service himself, but also draws others along with him.

For those gentlemen or others in the country who shall be pleased to contribute, although we shall wholly leave them to themselves to give what they please, and in what way they please, and shall thankfully accept any thing given upon any terms, nor do we desire this business should be burthensome to any, yet we humbly offer to their consideration, that it will be a most excellent service, and most rarely useful for any (who can do it) to settle what they give, for ever, though it be in a less proportion, both because it is in itself likely to bring forth more fruit, and because it will be a good encouragement to others to contribute, when they see a solid foundation laid which is likely to continue: And we hope they will not think it a wrong to their children to alienate some small proportion from them to the more immediate service of God, but rather a special means to procure a blessing from God upon the rest of their estates, both to them and to their posterity.

If it shall please God to put it into the mind of any to contribute, if they signify their desires to any of the Trustees, especially to any of the ministers, they may receive further information and direction as to any of the particulars.

A Testimonial from some Oxford Doctors.

The great usefulness of human learning and University education for the ministers of the gospel hath been abundantly evidenced, both from the powerful and happy influence of ministers so qualified, in the reformation of religion, from the bondage and darkness of Popery, and also from the miserable consequence of the want and neglect thereof in persons undertaking the work of the ministry: Besides those more noble infusions of grace, there are two things of great necessity for the profitable discharge of the ministerial work; to wit, a sufficiency of natural endowments, and acquired abilities. And it is the conjunction of these which thoroughly furnish the man of God unto every good work. We cannot therefore, but exceedingly approve of, and heartily bless God for that late design undertaken, and so considerably carried on through God's blessing by divers persons, for the encouragement of poor scholars of greatest abilities and piety in the Universities: The rather, because we have frequently, with sad hearts, observed the miscarriage of persons of great hopes and eminent parts, through want of those means and helps which are necessary: And we heartily recommend it unto all the lovers of learning and Universities, as that which (by God's blessing) is likely to prove of singular use, for the quickening of diligence, and provoking of emulation, and the growth of knowledge and piety: Nor do we know, how any, whom God hath enriched with talents for such a service, can lay them out to better advantage, than in such a way as this: And for the better encouragement of those whose hearts God shall incline to this pious work, we, whose names are here under-written, having knowledge of divers of the Trustees, and having had experience of the management thereof, hold ourselves bound in justice to give this testimony, unto those gentlemen, to whose trust it is committed; that to the best of our observation, it hath been faithfully discharged according to the real worth of persons, without respect to parties: And it is sufficiently known, that there are divers students already chosen by them in the Universities, who are persons of singular abilities, and of pious inclinations, whose poverty had exposed them to many inconveniences, and deprived the Church of that great benefit (which we comfortably hope for from them) if they had not been relieved by such seasonable succors. And we are further confidently persuaded, that as it hath been for the time past, so it will be for the future, the care of the Trustees, to discharge that trust reposed in them, with all fidelity and conformably to their proposals and declarations.

*Edmond Staunton, D. D. Seth Ward, S. S. T. D.
John Wallis, D. D. Joshua Crosse, L. L. D.
Dan. Greenwood, D. D. Thomas Barlow, C. R. P.
Hen. Langley, D. D. Hen. Hickman.*

A Testimonial from some Cambridge Doctors and others.

As we cannot but sadly resent and lay to heart the many and great mischiefs, which have befallen the church of God, through the miscarriage of such as being crude and unfurnished for so weighty an undertaking, have engaged themselves in the work of the ministry: So we cannot but impute them in a great measure to the want of means for subsistence at the Universities; whereby such persons have been untimely taken from those breasts and fountains, whence by a continued use of the helps there afforded, they might have been stored with sound and well-digested knowledge, and thereby have not only prevented those difficulties and temptations, which their own ungroundedness doth often expose them to, but also become eminently serviceable in the church of Christ. The consideration whereof affords us abundant occasion of blessing and praising God, for his goodness to his church, as in continuing these schools of learning, heretofore founded and established, so also in these late supplies by men of public spirits conferred in way of exhibition, for the further encouragement and support of hopeful students in the Universities. Which good and pious design, we do with thankfulness rejoice to see so far already put in execution, as that divers hopeful plants are thereby refreshed and made to flourish

in these fruitful Nurseries, who else for want of so seasonable a supply, might soon have been withered and parched up, or constrained to an unseasonable remove, to their own and the church's exceeding prejudice and disadvantage.

But although there be a considerable number already chosen, and made participants of this benefice, yet are there also many others still among us, truly deserving and really needing the like encouragement; which we doubt not but many will be the more ready and willing to promote, when they shall together with us, observe these hopeful beginnings, which promise (through the blessing of God upon them) a plentiful harvest to be reaped in due season. For we can truly testify that (according to the best of our observation) this matter hath been hitherto managed, and the election of scholars made according to their parts, piety and poverty, with much faithfulness and impartiality; as we hope also it will be carried on for the time to come.

*Anthony Tuckney,
Tho. Horton,
Benj. Whitchot,
Lazarus Seaman,
Ralph Cudworth,*

*William Dillingham,
Thomas Woodcocke,
Joseph Hill,
John Stillingfleet.*

If it shall please any to settle something for ever, they may conveniently do it in this way which hath been propounded to, and approved by skilful lawyers. They may single out three or four of the Trustees whom they can most confide in, and make them special Trustees, and when any one of them dies, appoint the other three to choose another in his place, and may make all the rest of the Trustees overseers, and in case those four Trustees fail, that then it shall fall to all the rest of the Trustees, and in case they fail, then it shall fall to any College or Company (whom the donor shall please to nominate) to be disposed of, according to the model. And in case it be perverted or alienated to any other use, then it revert to his heirs, &c.

An Advertisement.

Whereas it hath been suggested by divers and was supposed by some of the Trustees, that the present settlement of this trust was not legal (not being by way of corporation) nor perpetual, it was agreed by the Trustees that some very able lawyers should be advised with: which accordingly was done, and the result of their discourse was this: That there were two ways for the settling of such a trust, frequently practised among us, and both unquestionably legal; the one by way of Corporation, the other by way of Feoffment, in which latter way we are for the present settled, and in which way some Hospitals, &c. are settled. This being an undoubted principle in law and reason, that it is lawful for any man to give what he will, to whom he will, for what uses he will, unless it be to an use prohibited by law, such as this is confessed not to be.

An Account of the Scholars already chosen.

In order to the practice of the things proposed in the model, three of the Trustees, to wit, Mr. Manton, Mr. Thomas Jacomb, and Mr. Poole were by the rest of the Trustees sent to the two Universities, to advise with the Doctors the Trustees there, and to settle the business, which was done, and divers persons of known ability and fidelity were desired, and did willingly consent to take upon them the business of examination of all such poor scholars as did propose themselves to trial: Upon which, divers persons of great hopes, were then and have been since examined: And out of them, such as gave the best satisfaction for parts and learning, and had the best report for piety, were selected: And two and twenty are already chosen in each University; it being resolved to carry an equal respect to both Universities: Of whom some were through necessity already gone from the University, and now to their great comfort, and (we hope) the Church's great good, are settled again: Others were about to leave it, others forced much to discontinue, and all much discouraged and prejudiced by those pressing wants and difficulties they were overwhelmed with.

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1830.

REPORTS OF AGENTS.

REV. FRANKLIN Y. VAIL,
Secretary of Western Agency of Am. Ed. Soc.

To the Directors of the American Education Society.

In presenting you my last semi-annual report, it was mentioned that much of my time and attention had been occupied in becoming acquainted with the extended field of my future labors; in diffusing, as extensively as possible, information respecting the principles, plans, and claims, of the American Education Society; in securing in its behalf friends of an efficient and influential character; in exercising a pastoral supervision over our beneficiaries at their respective institutions; and in seeking out, and placing under instruction, all the other young men of promise to be found. More attention was paid to these objects, and especially to that of seeking young men, than to the collection of funds, under the conviction, that our churches would not be backward to contribute for the Education Society, when they were fully acquainted with its claims; and, especially, when they saw a large number of their indigent and devoted sons depending upon them for the means of entering the field. Having thus prepared the way for an effort to obtain funds, most of my time for the last four or five months, has been employed in this work. You are already informed that the general result of these labors has been the securing of about forty temporary scholarships of \$75 a year each, to be continued seven years; twenty of them in Cincinnati, and most of the others in Ohio. Though these have been subscribed by our brethren, in good faith, and with the best of feelings, yet it cannot be doubted, that, owing to removals by death, and otherwise, and by change of circumstances, some effort will be required by us annually to keep them all filled up, and make them uniformly productive.

The unexpected promptness and liberality, with which the claims of our Society have been met in this new country, and among our infant and weak churches, many of them still worshiping in log houses, or houses unfinished, calls for much gratitude, and gives to this field of labor an aspect of most commanding importance. In first attempting to extend the education cause into this great Valley, very little was expected, at the present, except to assist our infant and feeble churches in educating their young men. But according to the evidences we have already had of the Christian enterprize and liberality of our western brethren, I think the time is not far distant, if it has not already come, when we shall

be able to educate *all our own young men*; and hoping that the Parent Society will not be called on much longer to make large disbursements to us, we trust that the time is at hand when it can be said that all the sons of the church of suitable character, east of the Alleghanies, have been sought out, and are sustained by your beneficence.

Industry, enterprize, and self-denial of young men in the West.

It is a most interesting fact, and one which speaks volumes, respecting the prospective usefulness of this class of men, that most of those whom I have encouraged to commence a course of study, have hitherto helped themselves forward, without any assistance from us, by the fruits of their own industry and economy: and it is their purpose still to do the same; some of them for six months, others for a year, and others for a longer period, and, if practicable, through their whole course of study. We have several young men who, by working three or four hours in a day, or one day in a week, at their respective trades, or employments, are making good progress in study, and supporting themselves without assistance. I could mention a number of interesting cases of those in our colleges, who are now boarding themselves at from fifty to seventy-five cents a week, denying themselves the use of tea, coffee, and sugar, and many other things indulged in by most Christians. These self-denials, you know, are not practised with the prospect of future opulence in their professional career, but with the full expectation of having a practical use, for all such habits, in the wilderness, in the log cabin, and among the ignorant and the destitute.

I will mention one case in particular, among many which might be enumerated, which have come under my own eye. In paying a visit to _____ college, a few weeks since, I was introduced to a young man of peculiarly modest and interesting deportment. I had before learned from the President, that he had travelled a hundred miles on foot to get to college; that he had come there with but seven dollars in his pocket, to defray the expense of a four or five months' term; and that he was one of the first men in the institution as a scholar, and a Christian. I was prepared, in my interview with him, to witness further developments of his Christian self-denial, not unlike to those of the more sainted missionary of Palestine, when he trained himself on his daily quart of bread and milk, for the honors of treading in the footsteps of his divine

Master on Mount Zion, and of ascending with Him from the holy city to the New Jerusalem above.* Inquiring of him, whether he was associated with some young gentlemen who were boarding themselves at fifty cents a week, he replied that, he could not afford to pay his proportion of the expense, and therefore boarded alone. I wished to know if he could board himself for less than fifty cents a week. Here my young brother seemed to hesitate, and was struggling with emotions too delicate and tender to utter. I told him I wished not to scrutinize his circumstances from motives of curiosity, but for his benefit. He could not withhold his heart from his friend. "I will tell you," said he, (in accents that melted my soul,) "how I live. I purchase a bushel of corn meal for twenty cents. I get a loaf baked each week for six cents. I live upon my corn bread and water, and it costs me but twelve and a half cents a week! With this fare I am well contented, if I can prepare myself for usefulness in the vineyard of the Lord; and, at the close of the session, I doubt not but I shall be as healthy as any of my companions." While speaking of his health, I was forcibly reminded, in view of his healthful countenance, of Daniel and his associates, who, from motives of Christian self-denial, lived upon pulse, instead of the king's meat. His seven dollars would have carried him very independently through his term, (his tuition being given him for his services as writing master,) had he not been taxed, with now and then, a letter with twenty-five cents postage; each costing him as much as two weeks' board! Although this youthful veteran is determined in future to maintain his habits of self-denial, and to endure hardness as a good soldier of Jesus Christ, yet he will hereafter apply to our Society for a small annual appropriation, if he should need it. My conviction however is, that he will have too many private benefactors to require our public aid. On one occasion, after having mentioned his case to a public assembly, and a liberal subscription had been made on the plan of scholarships, two individuals put into my hands each five dollars to send to the man who lives on corn bread and water! I had supposed, before I met with this fact, that I had known something of difficulty and self-denial in struggling into the ministry; but I now felt ashamed to think, in view of this case, that I had not learned the first lesson of self-denial in the school of Christ. Though candidates for the holy ministry and Christians generally will not feel bound to the strict imitation of this example, yet if our blessed Master did not deny himself too much, when he had not where to lay his head, and poured out his heart's blood for our redemption—if his apostles and martyrs did not deny themselves too much when they laid down their lives for his cause—if our dear brethren and sisters who have left all for Christ, and are wearing out their lives amongst degraded idolaters, under the influence of a sickly sun, and exhausting labors, do not encounter too great self-denials for the sake of Christ and the gospel, and if our beloved young brother in the school of Christ will have no painful regrets at the last day that he has made sacrifices for Christ, and for the salvation of souls; and if no man can be the disciple of Christ unless he deny himself daily, and take up his cross and follow him, ought not all professors of religion seriously to inquire whether they possess and have manifested *any of this peculiar spirit*;

and whether they would deny themselves too much, if by depriving themselves of only a few of the *superfluities of dress, and the extravagances of living, they should convert a perishing world, as they might do in this way, during the present century.*

Increasing conviction of the importance of the Education cause.

We have rejoiced exceedingly in the glorious enterprize in which our eastern brethren are engaged with us for speedily depositing a Bible in every family—establishing a Sabbath school in every destitute neighborhood—and for sending, as soon as practicable, a minister to every needy congregation. Infinite good, we know, will be the result of these efforts. And yet we plainly see, and deeply deplore the fact, that these great movements must fail of accomplishing much of the good at which they aim, simply for want of more ministers. For want of ministers to do the work, we fear the resolution of the American Bible Society will not be thoroughly executed. In many cases, we perceive, where the Bible is circulated among the destitute, it exerts very little moral influence, until the living teacher is sent to call up the attention of the people, and to urge the claims of divine truth upon their hearts and consciences. In very many places, Sabbath schools cannot be established where most needed, and in many others where commenced, must soon languish and die for want of ministerial influence. All our domestic, as well as foreign missionary operations must be greatly limited, for years to come, because we have so few laborers to send. The Temperance cause, at the West, and South, is comparatively inefficient and languishing, and is in danger of suffering a distressing reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other. Our infant churches are many of them inefficient, sickly, and ready to die, while some are entirely destitute of regular preaching, and others enjoy it but a half, third, quarter, or sixth of the time. Besides all this, we see infidelity and hundred headed errors coming in like a flood, preoccupying our most important points of moral influence—and entrenching themselves against the future attacks of Christianity. When we see these things, we long to behold an army of well disciplined men immediately marching to our relief—and we feel, that under God, the salvation of the West, and the salvation of the East too, and the salvation of the world, must depend more upon the American Education Society than upon any institution which is now the blessing and the ornament of the Christian world.

There is one feature of our system, which is regarded by our enlightened men at the West, as having a most direct, and important bearing, upon the moral and literary elevation of our colleges, and the great interests of science generally. I advert to the rule requiring all our young men to take a *thorough course of education*. It has been, and still is, an evil deeply to be deplored, that a large number of our young men who enter college at the West, are disposed to take a limited course, both classical, and professional. Those destined to the ministry have participated in the same feeling, partly owing to the fact that they see many ministers around them having the applause of the multitude without the toils of study; and partly to their great desire to

* Rev. Pliny Fisk.—See Quar. Reg. Vol. I. p. 66.

enter the field which they see white for the harvest. Now it is found that by our placing half a dozen or more of our first rate men in one of these institutions, all giving their sanction to a full course, the evil is in a fair way to be soon remedied; while their influence at the same time will be most salutary in raising the tone of morals, and the standard of piety.

Importance of Revivals in Colleges.

Nothing now seems to us to be so vital to the education cause at the West, and may I not add, at the East also, as *revivals in our academies and colleges*, and especially in the latter. Though we find many young men ready to commence an education, yet it is a most painful reflection that we must wait eight or nine years before these men can enter the field; the desolations of Zion in the mean time are every day becoming more extensive, and alarming. Now could revivals be promoted in all our colleges, might we not hope, that hundreds of our students, soon to graduate, would feel the power of divine grace, and turning their attention immediately to the ministry, would in three or four years be occupying the prominent posts of Zion: And cannot a result so earnestly to be desired, and prayed for, be brought about? Would not God bless such an attempt, while he calls his people to pray the Lord of the harvest, &c? And can there not now be found some man, in whom is the spirit of the living God, who will devote his whole time, in going from one college to another, through our whole land? Would he not be most joyfully received by both officers and students? Could he not be easily sustained? And might we not as certainly expect a blessing, as that God lives, and has engraven Zion on the palms of his hands? If such a man can be found, I can safely pledge myself and the West, if necessary, that we will sustain him in our own field, which is peculiarly ripe for such an effort.

More Laborers needed at the West, in behalf of the Education cause.

Both ministers and churches, deeply impressed with the wants of our country, seem anxious to have this great work immediately carried forward throughout the western country; and yet, but a small part of the field has been occupied, for want of more laborers. I cannot but here repeat my own conviction, before expressed to you, that the church at large is making a most painful misapplication of her ministerial power, while a great part of this business of education societies so vital to her best interests, and so fundamental to every other benevolent enterprise, is neglected from year to year. It is now a settled point with us, that this work can be done, if there is some one to do it; and not without. While our ministers feel and resolve on this subject, they all find their hands more than full of pastoral labor, and the education cause is neglected. For example, in two Presbyteries which I have visited, each had *one* young man, and with some difficulty obtained funds to sustain them. They have now upwards of thirty scholarships, and about the same number of young men who have commenced, or are soon to commence, study.

REV. ANSEL R. CLARK.

Since the date of Mr. Clark's Report, published in the last Journal, he has visited the

towns of Ravenna, Burton, Chester, Huntsburg, Painesville, Euclid, Cleaveland, Elyria, Dover, Richfield, Bricksville, and Strongsville, on the Western Reserve; and Detroit, the capital of Michigan. In the *Observer & Telegraph* of Sept. 30, printed at Hudson, Mr. Clark acknowledges the sum of \$143 89, as having been contributed in the towns above mentioned on the Reserve, to constitute (in whole, or in part) the pastors of the respective churches, members for life of the Western Reserve Branch;—and \$43 25 contributed in Detroit, to constitute Rev. Noah M. Wells, Honorary Member for life of the A. E. S. He also acknowledges annual subscriptions for seven years, amounting to \$57 75, of which \$17 75 had been received by the agent—and \$121 09 (including \$36 75 from Detroit) donations. Total of subscriptions and donations, \$366 08.

During the last week in August, Mr. Clark visited Michigan; and attended a meeting of the Presbytery of the Territory, which met at Ann Harbor, 40 miles from Detroit. The Presbytery warmly approved his object, and formed an Education Society auxiliary to the Western Reserve Branch.

In his communication, Mr. Clark says;—“Michigan is settling with almost unparalleled rapidity. Villages are springing up in every direction, as it were by enchantment; and among the great mass of emigrants that are flocking in, a large number are men of intelligence and of sound principles, who have moved from older sections of our country, and know full well how to value the institutions of the Gospel.”

A striking Fact.

“To show you the rapid settlement of that Territory, I will relate one fact. The first settler in Ypsilanti, 7 years ago the 4th day of last July, invited all the inhabitants in that county (Washtenaw) to dine with him. The company consisted of 7 men, 5 children, and 9 women. Now there are in that county between four thousand and five thousand inhabitants!”

Oct. 5. Mr. Clark attended the anniversary of the Western Reserve Branch—which met at Euclid, some account of which will be found under the head of Intelligence. A friend of the Society put into his hands, at that time, property amounting to \$110 23, as a donation to the Western Reserve Branch.

REV. HENRY LITTLE.

Extract from a letter dated Aug. 7, 1830.

“Since my report of July 10th, I have visited Grafton, Upton, Milford, Mendon, Leicester, several parishes in Brookfield, also Weston, Sturbridge, Charlton, Barre, New Braintree, and Worcester; and this completes my agency in Worcester County. Of these towns, I have good reason to believe that North Brookfield, Grafton, Upton, New Braintree, Worcester (Calvinistic Society), Brookfield, first parish, Leicester, and

Sturbridge will sustain eight Temporary Scholarships. There may be a deficiency in one or two towns, but I trust others will supply it. Three of the towns mentioned above, will contribute much nearer \$150 than \$75, if subscriptions on paper can be relied upon.

"Milford, Barre, Weston, Charlton, and Mendon may neither of them raise a Temporary Scholarship, though one or two of them would do it if they were intimately acquainted with some promising young man to receive their benefactions.

"In comparing this with my last report, you will see that the Worcester South Auxiliary has the prospect of sustaining twelve or fourteen Temporary Scholarships; and inclusive of the money collected by Mr. Cogswell, \$1,200 are either subscribed or contributed; and I have left so much of the business in the hands of solicitors and collectors, that I have good evidence at least \$1,400 will be paid into your treasury the present year, from the Worcester South Auxiliary. Most of the subscriptions are annual for the term of seven years; and if the ministers, resident agents, and collectors will maintain their interest in the subject, this will continue to be one of your most valuable auxiliaries."

Mr. Little, since writing the above, has joined the Rev. Franklin Y. Vail; and will hereafter labor under the direction of the Western agency.

REV. JOHN K. YOUNG.

Extract of a letter dated Aug. 5.

"Having completed the county of Hillsborough, N. H. I proceed to communicate the results of ten weeks of labor in that interesting field.

"The following are the places visited, viz. Amherst, Antrim, Amoskeag, Bedford, Deering, Dunstable, Francestown, Goffstown, Greenfield, Hancock, Hillsborough, Hollis, Hudson, Litchfield, Lyndborough, Mason, Merrimac, Milford, Mount Vernon, New Boston, New Ipswich, Peterborough, Pelham, Temple, Wilton.

"In Hollis, Bedford, Francestown, Lyndborough, and New Ipswich, efforts to obtain a Temporary Scholarship have either been successfully made, or, with the exception of Hollis, are in progress, under such circumstances as render success highly probable.

"A life membership of the Parent Society has been secured in Amherst, and a pledge to make efforts to accomplish the same object, has been given by Hon. David L. Morrill and another gentleman in Goffstown. In New Boston, Mount Vernon, and Peterborough, subscriptions for a life membership of the N. H. Branch are in a state of forwardness. The ladies in Hancock have raised nearly \$15, to constitute their pastor a life member of the Co. Society, and the gentlemen are endeavoring to secure \$12, to complete a life membership of the N. H. Branch. The ladies in Francestown will probably ere long raise \$30, to constitute the Rev. Austin Richards a life member of the N. H. Branch; and a lady in this town, who is a tailorress, has given \$15, to make herself a life member of the County Society. Though the immediate object in these towns has been to secure life memberships, yet, with two or three exceptions, arrangements have been made to secure in each of them a continued attention to the interests of the A. E. Society.

"Annual subscriptions have been opened in

the following towns, viz. Hillsborough, Hudson, Litchfield, Mason, Temple, Wilton. Efforts in Antrim and Pelham have been delayed a short season, but will soon be commenced. In Nashua Village, Dunstable, a collection is taken at every communion season. The average amount which will be contributed by the nine last mentioned towns, will not fall much, if any, short of \$20 each. The four remaining towns contain feeble parishes, from which some small contributions may hereafter be expected.

"During my agency in this County, I attended the annual Conference of Churches at New Ipswich, where, upon the delivery of an address touching the objects of the A. E. S., a County Society, auxiliary to the N. H. Branch, was formed.* From the interest manifested on the occasion, and the known character of its officers, it is hoped and expected, that much good will be accomplished by this Auxiliary Society. Eleven young men were found in this County, and six in the Counties of Rockingham and Strafford, who contemplate entering on a course of study preparatory to the work of the ministry. Should they prosecute their studies with this view, they will need the assistance of the A. E. S. From personal interviews with most of them, and the representations of others, I have reason to believe that they are, with two or three exceptions, worthy its patronage.

"Numerous incidents have tended to convince me that the A. E. Soc. has taken strong hold on the public mind in New Hampshire. In the town of Hillsborough, I found a gentleman who has given to the A. E. S. in a legacy, a part of that portion of his property which he intended to bestow on a daughter now deceased.

"In another town, I became acquainted with the interesting fact, that some years since two ladies, hearing through the medium of some publications, that the A. E. S. was greatly embarrassed for want of funds, could neither of them sleep the night succeeding. In the morning, one of the ladies, as if directed by Providence, called on the other, and the result of their interview was the formation of a flourishing Society in promotion of the general objects of the Parent Institution. This Society still flourishes, and is now contributing to the establishment of a Temporary Scholarship. And one of these ladies has recently resolved to occupy, in the gallery of the meeting-house, a place which is both unpleasant and inconvenient, that she may, by letting her seat below, obtain one dollar per annum for the same object."

Since the above was written, Mr. Young has been laboring in Connecticut. An account of his labors will be given hereafter.

REV. WILLIAM COGSWELL,

General Agent for the New England States.

During the last quarter, Mr. Cogswell has been actively and successfully engaged in different parts of New England, in the service of the Society. His report has not yet been received, but will appear hereafter.

* Called the *Hillsborough Auxiliary Education Society*. Hon. Titus Brown, President; Rev. Nathaniel Merrill, Vice President; Rev. Henry Wood, Sec'y; Mr. Richard Boylston, Treasurer; Rev. Silas Aiken, Auditor.

ADDRESS

OF THE

Rev. LYMAN COLEMAN, of Belchertown, Mass.
at the Anniversary of the Hampshire Education
Society, Oct. 1830.

Mr. President,—I have heard with joy and gratitude the report which has just been read; but it ought to be added in this connection, that the proceedings which are there reported, are only a part of a stupendous system of benevolence which invites our patronage. And, to feel the full force of its claims, the operations and results ought to be stated. This, Sir, is but the fifteenth year of the existence of the Parent Society, and yet it has already extended its aid to more than one thousand young men, natives of almost every State and Territory in the Union, and members of one hundred and fifty institutions of learning. Of these, the largest part are now pursuing study for the ministry in the various stages of their education; three hundred have been licensed to preach the gospel; seventeen have become permanent instructors, as professors or principals in different literary and theological institutions; one hundred and fifty have been settled as pastors in twenty-one States and Territories; and from fifteen to twenty have consecrated themselves to foreign missions.

Viewed in this connection, our charities and the cause which they support assume their just importance. The little rill, formed from a thousand secret springs which feed the luxuriance of the meadow through which it flows, is itself inconsiderable and almost unobserved; but, follow it on in its widening course, and it becomes a mighty stream, bearing on its bosom the wealth of a nation. And now, from that majestic tide which it rolls onward to the ocean, we learn the importance of its distant tributaries. Behold then, in these stupendous results, the magnitude of that cause which our benevolence is contributing to support. A thousand sons of the church, born to indigence but blest with religion, reared up for the service of Christ!—five hundred dispersed among the literary institutions of the land, lending there a controlling influence to guard the morals, to form the principles of our youth, and to sanctify our literature,—an object in itself of sufficient importance to justify all the expense at which this institution is supported. Several hundred more already in the service—many of them presiding over our churches, guiding their counsels, and administering their ordinances,—many breaking the bread of life to the destitute in the West,—others presiding over our literary and theological seminaries,—and others again, going forth in obedience to the high command of Christ, to preach the gospel to every creature. Already these objects of our beneficence, as angels of mercy, are flying through the earth with the tidings of salvation. Already have they sped their way to the four quarters of the globe. Already they have alighted upon the distant islands of the sea, and are pervading the world with their influence.

This, Sir, is the institution which claims our patronage. And shall I attempt to plead its cause? Sir, it is its own and ablest advocate. If we attempt to speak, conviction anticipates discussion, and the heart and the understanding have settled the question before that, in the dull process of language, we have stated its importance.

Shall I intercede for its support? Nay, I will not. I will kneel at no man's door, to ask his reluctant charity. I will not dishonor thus this noble cause, nor degrade it from the lofty place it justly holds, to the condition of a miserable mendicant.

A single consideration only I will suggest, to show that it must be sustained. It must be sustained because *it is the great and efficient means of supporting and extending all our efforts of benevolence.*

Much as man loves his money, he loves *himself* still more. He will sooner give up all else than *himself*. The consequence is, that the most urgent demand of Christian charity upon the church is not for *money*, but for *men*. And the demand is every day becoming more urgent. From every quarter, the unceasing, the urgent demand is, for *men*.

Even in New England there are on every side little bands of faithful men, who, having broken away from the thrall of error, and the bondage of oppression, are lifting their importunate cry for the devoted, self-denying sons of the pilgrims to come to their aid, in building up the desolations of *Zion*.

The Bible Society, with accumulated stores sufficient to satisfy the largest demands, waits chiefly for *men* to bear their sacred deposite to every hamlet and hut in the land.

The Tract Society, with its vast depositories of tracts, waits for *men* to go forth and scatter upon every wind of heaven their sacred leaves, which like those of the tree of life, are for the healing of the nations.

And, the American Sunday School Union;—You know, Sir, their noble purpose;—the church is seconding the resolution with her ample contributions. They wait only for *men*, to go and scour through every village and neighborhood throughout the valley of the Mississippi, and gather its wandering millions together in little groups for the instructions of the Sabbath school.

The American Home Missionary Society lift up their voice, and repeat the call for *men*, for Christian ministers to go, and occupy the ground which the Bible, Tract, and Sabbath school institutions are preparing.

From beyond the Alleghany too the cry of infant churches which are there struggling into life, returns back unto us like the sound of many waters, “Come over and help us.”

And yet again the American Board of Foreign Missions, looking out upon the land that remains to be possessed through the wide world, unite their voice and cry, Give us money, Give us money; but, especially, Give us *men*.

Sir, the American Education Society must be supported. It is the cause of the Bible Society. It is the cause of the Tract Society. It is the cause of Missions, foreign and domestic. It is the cause of religion at home and abroad. Every enterprise of benevolence which is attempted at home, is powerfully sustained by those whom the American Education Society has trained up and prepared for the work. Every ship that sails from our ports, laden with the blessings of the gospel for the heathen, bears also the missionaries whom this society has trained up for this holy service. I repeat it, therefore, THE AMERICAN EDUCATION SOCIETY MUST BE SUPPORTED. It must receive the liberal endowments of the rich. They that have no money must give themselves, or their children. And all must give to it the support of their unceasing prayers. Here then let us resolve, and let the

purpose swell through every heart in this assembly hereafter to contribute more largely, to pray more fervently, and to labor more diligently, for the advancement of this work of benevolence.

INTELLIGENCE.

MEETING OF THE BOARD OF DIRECTORS.

The following table will show the number of beneficiaries assisted, new applicants received, and funds appropriated by the Parent Society and its Branches, for the quarter ending Oct. 1830.

	<i>N^o.</i>	<i>Benefici.</i>	<i>No. New</i>	<i>Total.</i>	<i>Sum</i>	<i>Institu.</i>
					<i>Approp.</i>	
Parent Society	186	29	206	\$3,841 00	20	
Maine Branch	22	6	28	466 00	6	
N. H. Branch	17	11	28	491 00	7	
Conn. Branch	41	4	48	877 00	6	
Presb. Branch	99	10	100	1,872 00	20	
West. Res. Br.	6	1	7	234 00	1	
West. Agency	14	6	20	672 00	8	
Total	379	53	437	\$8,456 00	68	

State of the Funds.

IMPORTANT RESOLUTIONS. The following document will, we doubt not, be read with pain by many. The Board of Directors would rejoice to be relieved from the necessity of exhibiting so large a deficiency in the funds. It is due to the public, as well as themselves, that the truth should be freely and fully stated. The Society can live no longer than the Christian community furnish it with the requisite support. At the same time, it is due to Divine goodness to state that the cause of this deficiency is owing, chiefly, to the fact that a larger number of promising young men are seeking the patronage of the Society than ever before. Are Christians afraid to have their prayers answered? Will they refuse to increase their "works" in proportion as their "faith" enlarges its desires? Is this the time to yield the vantage ground which they have gained, to the organized legions of superstition and infidelity, who are marching with rapid steps to take possession of the Lord's inheritance? It is perfectly easy for the church to supply this deficiency and to increase the resources of the Society many fold, if all her members will consent to do but a little, and to do that little immediately. Shall this be done? Or shall the Society slacken its efforts, and say to its applicants we cannot help you?

The Committee appointed to inquire into the present state of the funds of the Society, with a view to ascertain the probable ability of the Society to sustain its present engagements, and to meet the increasing demands which are made upon the treasury, respectfully Report:

That although there has been a regular increase of the current funds of the Society for several years, that increase has not been so great as the increase of applications, for the patronage of the Society. The difference, between expenditures and receipts the last year, was nearly nine thousand dollars. During the two quarters of the present year, there has also been a deficiency. To meet this deficiency, and the balances due in preceding years, \$6,842 35 were withdrawn from the permanent fund, as stated in the last Report; and, in addition, a debt of about twelve thousand dollars has been incurred. The Committee are of opinion, that it is wholly inexpedient to increase this debt by further loans. From the permanent fund, it seems to them, the money cannot be taken, after the responsibilities which the Board have already assumed, without a breach of

trust to the original donors; and from other sources it should not be borrowed, if the Society is to be preserved from inextricable difficulty. The Board of Directors can go no farther than the resources, placed at their disposal by the community, will enable them to go. In the judgment of the Committee, they cannot increase their present advances without an unwarrantable presumption upon the aid of others. The Committee therefore recommend to the Board the following resolutions:

1. *Resolved*, That it is unwise to increase the present debts of the Society by further loans.

2. *Resolved*, That in order to meet the increasing applications for patronage, it is indispensable that a greater amount of contributions be derived from the friends and benefactors of this sacred enterprise.

3. *Resolved*, That an address be prepared and sent forth, under the direction of the Executive Committee, to the Christian public, earnestly soliciting their increased support.

4. *Resolved*, That the Secretary be instructed to make known the pecuniary wants of the Society to all Auxiliary and other Societies contributing to the funds, and to request them to take immediate and vigorous measures to relieve the Society from its embarrassments.

5. *Resolved*, That the Treasurer be requested to make known the present wants of the Society, to those beneficiaries who have finished their course of study, and whose obligations have not been canceled, and affectionately and earnestly to request them to remit to the Treasury the whole, or any part of what they have engaged to refund, as their circumstances may permit.

6. *Resolved*, That the Secretary be directed to inform the several Branch Societies in New England, (those out of New England, defraying, at present, their own expenses,) that this Board see no prospect of being able to supply the deficiencies in their respective treasuries at the next quarterly meeting, and request them to adopt measures to obtain a supply within their own limits.

7. *Resolved*, That the Secretary inform all young men under patronage in New England, in the first and last stages of education, that it may be necessary for the Board to lessen the amount of their appropriations at the next quarterly meeting.

All which is respectfully submitted.

JOHN TAPPAN,
SAM'L T. ARMSTRONG, } Committee.
E. CORNELIUS,

The following table exhibits the amount remitted to the Branches in New England in 3½ years.

<i>Yr.</i> <i>ending</i>	<i>Maine.</i>	<i>New</i> <i>Hamp.</i>	<i>Nor.</i> <i>West.</i>	<i>Conn.</i>	<i>Total.</i>
May 1828	\$622	\$592	\$130	\$298	\$1,642
" 1829	866	890	365	1,232	3,353
" 1830 }	1,336	741	850	2,638	5,565
and ½ '31 }					
	\$2,824	\$2,223	\$1,345	\$4,168	\$10,560

During the same period there has been remitted to Branch Societies out of New England, about \$3,000, to supply their deficiencies.

BRANCH SOCIETIES.

New Hampshire. Anniversary at Portsmouth, Sept. 8. Delegate from the Parent Society, Rev. E. Cornelius, Sec'y, by whom a sermon was delivered. Officers, Rev. Nathan Lord, D. D. Pres.; Rev. Charles B. Haddock, Hanover, Sec'y; Dr. Samuel Morrill, Concord, Treas. Thirty-five beneficiaries. Large deficiencies in funds were supplied by the Parent Society. (See above table.)

North Western. Anniversary at Rutland, Vt. Sept. 14. Delegate from the Parent Society, Rev. E. Cornelius, Sec'y. Officers same as last year. Treasury deficient by several hundred dollars. Number of beneficiaries, 33.

Western Reserve. Anniversary at Euclid, Ohio, Oct. 6. Delegate from the Parent Society, Rev. Ansel R. Clark, Agent. The Report of proceedings at the interesting anniversary of this new and very

flourishing Branch Society have been received, but too late for this Number. The Board of the Parent Society have appointed Mr. Clark Permanent Agent for the Reserve and Michigan. The Branch supports itself. *Officers*, Rev. Charles B. Storrs, Pres.; Rev. R. Nutting, Hudson, Sec'y; Dea. Asahel Kilborn, Hudson, Treasurer.

NEW AUXILIARY SOCIETIES.

During the last quarter, the Education Societies of Hampshire and Franklin Counties, Mass. have become auxiliary to the A. E. S. and transferred their beneficiaries. The evangelical churches of the Congregational denomination throughout New England have now become connected with the Society. Auxiliary Societies have also been formed in York Co., Maine, and Fairfield Co., Connecticut. Particulars hereafter.

DAY OF FASTING AND PRAYER.

Extract from the Minutes of the Fourteenth Annual Meeting of the American Education Society, held in the city of New York, May 13, 1830.

"On motion of Rev. Justin Edwards, D. D. of Massachusetts, seconded by the Rev. Samuel H. Cox, D. D. of New York, the following resolution was adopted:—

"Whereas the dependence of the church on the Spirit of God, is absolute and constant, and the dependence of the Christian ministry emphatically great, constituting the only hope in reference to present and future usefulness; therefore,

"Resolved, That it be affectionately and solemnly recommended to all the young men under the patronage of this Society, in addition to their usual seasons of devotion, to observe *Thursday, the eleventh day of November next*, as a day of fasting and prayer, with special reference to the more copious effusions of the Holy Spirit upon all who are preparing for the Christian ministry; and that the instructors, guardians, and benefactors of the young men, and the patrons and friends of the Society, and of Education Societies generally, be invited to notice the same so far as they may find convenient."

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 1st to September 30, 1830.

DONATIONS.

Boston, Yo. Men's Aux. E. S. of Boston and its vicinity, by Lorenzo S. Cragin, Tr.	300 00
Chaplin, Conn. fr. Rev. Jared Andrus	10 00
Dunbarton, N. H. proceeds of an estate, given to the Soc. by the late Mrs. Harris, consort of Rev. Walter Harris, D. D.	700 00
Friend, by Rev. Dr. Porter, Andover	1 00
Holland, Ms. by Rev. Samuel Hall of Sutton	2 25
Illinois, fr. individuals	17 00
Lyme, Genesee Co. N. Y. by Mr. J. Bissell, jr. Rochester	7 50
Norwich City, Conn. fr. Miss Sarah L. Huntington, Tr. of Lad. Aux. Ed. Soc.	35 00
Newark, N. J. fr. Miss H. Kinney, Sec. and Tr. of Fem. Asso. First Pres. Church	10 00
Newport, R. I. fr. Miss Abby Billings, 1 00; Rev. Dr. Patten, 2 00; by Rev. W. Cogswell, Agent	3 00
New York, fr. Rev. W. Woodbridge, by Rev. W. Cogswell	2 00
Providence, R. I. fr. Mr. — Peabody, Tr. R. I. State Aux. Soc., by Mrs. Robert H. Ives, Tr. of Lad. Aux. Ed. Soc. Providence, thro' Rev. W. Cogswell, 86 78, of which 17 71 was contributed in Rev. Mr. Waterman's Soc.	86 78
Riga, Monroe Co. N. Y. by Mr. J. Bissell, jr. of Rochester	34 50
Wales, Ms. by Rev. Samuel Hall of Sutton	3 75
Worthington, fr. Hon. Ezra Starkweather	5 00
Western Reserve Br. of the Am. Ed. Soc.	300 00

\$1,517 78

AUXILIARY SOCIETIES.

ESSEX COUNTY.	
Andover, West. Par. 7 32; So. Par. 16 77, by Rev. H. Little, Agent	24 09
MIDDLESEX.	
Ashby, Ed. Soc., by Jona. Blood, Tr.	5 00
Cambridge, fr. Rev. A. Holmes, D. D.	5 00
Newton, fr. Mr. Benj. Eddy	2 00
Stoneham, Female Reading Soc. by Rev. J. Searle	12 50
Wilmington, fr. Dea. Ben. Foster, subscription of individuals, 11 50, of which 10 00 is to constitute Rev. FREEGRACE RAYNOLDS a Life Member of M. A. E. S., and 1 00 for Quarterly Reg. and Jour.	10 50—35 00
NORFOLK.	
Brookline, avails of a cherry tree Collected in a charity box	2 75 6 42—9 17
SOUTH MASSACHUSETTS.	
From Dea. M. Eddy, Tr.	67 00
Falmouth Female Ed. Society, by H. Parker, Tr.	18 67—85 67
WORCESTER SOUTH.	
From Hon. Abijah Bigelow, Tr. viz. by Pres. Soc.	
Milbury, 102 77; Cong. Soc. do. 60 67	163 44
Congre. Soc. Northbridge, 3 00; do. Oxford, 14 50—17 50	
Church in Sutton	25 83
	206 77
Deduct am't p'd Rev. H. Little, Agent, for printing	5 00—201 77
Rec. of James Smith, Tr. of Leicesterser Ed. Soc.	100 00
From Phin. Benis of Dudley, collected by him	4 00
On account of the Abbot Scholarship, raised by the Young Lad. and Gent. of the Calvinistic Soc., Worcester	81 00
From a friend	5 00
Dudley, United Fem. Char. Soc. by Mr. Barrett	6 70
Northboro', Fem. Cent Soc. fr. Mrs. Alice Rice, Tr. by Rev. Dr. Fay	7 77
Oxford, by Rev. Henry Little, Ag. Uxbridge, by " "	14 32 54 88
Worcester, fr. a Lady in the Soc. of Rev. J. S. C. ABBOT, to constitute him a Life Member of the A. E. S. by Rev. H. Little, Ag.	40 00—515 44
WORCESTER NORTH.	
Fr. Justus Ellingwood, Tr. viz. by Gent. of Hubbardston, 30 00; Lad. do. 10 19	40 19
Gent. of Winchendon, 13 50; Lad. do. 10 00	23 50
Yo. Men's Ed. Soc. Fitchburg, Aux. to W. Nor.	50 00
Individuals of Ashburnham	16 85
Do. of Gardner, 6 20; a Lady of Holden, 50 cts.	6 70
From the Orthodox Society, Petersham,	6 00
Individuals in Westminster, by Ben. Wyman	20 00
Individuals in West Boylston, by Rev. J. Boardman, 19 00; Fem. Read. Soc. of do. by do. 5 00	24 00—187 24
<i>The following by Rev. H. Little, Agent, viz.</i>	
From Athol, 11 81; New Braintree, 20 62	32 43
Oakham, by members of Rev. A. HIXON, Jr's Soc., to constitute him a Life Mem. of the A. E. Soc.	40 00—72 43—259 67

Amount of donations \$2,446 82

ANNUAL SUBSCRIPTIONS.

Charleston, S. C. by Rev. Dr. Porter of Andover, from Mrs. John Gadsden	5 00
Mrs. Jane Keith, 5 00; Mrs. Re- becca Barksdale, 5 00	10 00—15 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the follow- ing, viz.	
Newton, 60 00; Dixon, 60 00	120 00
Osgood, on bonds held for part	55 08
Asahel Hooker, from Miss Sarah L. Huntington, Tr. of Lad. Aux. Ed. Soc. of Norwich, Conn.	60 00—235 08

LOANS REFUNDED.

From a former Beneficiary, <i>not</i> in the ministry, the whole amount granted, with interest	120 96
From a former Beneficiary, in part	24 00
Do. do. do. do.	29 00
Do. do. do. do.	20 00
Do. do. the whole am't loaned	36 00
Do. in the min. whole am't with int.	48 75
Do. " balance, with interest	20 00
Do. " in part	18 00
Do. " do.	10 00
Do. " do.	100 00
Do. " the whole am't loaned	65 00
Do. " do. do. with int.	60 22
Do. " do. do. do.	75 50—627 43

LEGACIES.

Rec. of S. Fletcher, Esq. of Concord, N. H. on account of the Thomp- son Legacy, Plymouth, N. H.	175 00
" of Mrs. Lucretia Richardson, Executrix of the will of her husband, the late Warren Rich- ardson of Andover, Ms., his be- quest to the Soc.	2,000 00—
	2,175 00

LIFE SUBSCRIPTIONS.

Rev. SILAS AIKIN, Amherst, N.H. by Lad. of his Soc.	40 00
Rev. THOMAS F. DAVIS, Green's Farms, Conn. in part, by indi- viduals	31 78—71 78

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned, 35 16— on a Mortgage, 20 00	55 16—177 66
Whole am't received for present use	\$5,748 77

PRINCIPAL OF SCHOLARSHIPS.

Beecher, rec. of Mrs. Thomas A. Davis, Tr. of subscribers	300 00
Green, rec. of Mrs. L. Green, Tr. of do.	88 48
Greenwich, rec. of Miss Sarah Lewis, Tr. of do.	86 00
Wisner, rec. of Miss H. Cutler, Tr. of do.	65 00
Worcester, rec. of Mrs. Rebecca King, Tr. of do.	67 02—606 50

MAINE BRANCH.

Winthrop, contribution at Ann. Meeting, Madison, Benj. Weston, jr. Life Member- ship of the Br. Society	61 20
Annual payments, Theod. Brown, 2 00; David Shipley, 2 00	25 00
Nath'l Coffin, 2 00; Thomas Tenney, 2 00	4 00
Stephen Sewall, 2 00; Stephen Thurston, 2 00	4 00
Interest for one year on Payson Scholarship	60 00

\$158 20

NEW HAMPSHIRE BRANCH.

Derry, semi-annual payment towards a Temp. Scho.	37 50
Amherst, fr. Lad. to constitute Rev. SILAS AIKEN an honorary Member of the Am. Ed. Soc., by R. Boylston, Tr. of Hillsboro' Co. Aux. Ed. Soc.	40 00
Donation fr. a Friend, by Rev. E. Cornelius	25
Donation of Mrs. Silence Griffin of Roxbury	10 00—10 25
Subscriptions, Rev. Gad Newell Do. Mr. Joseph Shattuck of Bradford	1 00—2 00
Dunbarton Aux. Ed. Soc. by David Alex- ander, Tr.	4 50

\$94 25

NORTH WESTERN BRANCH.

Received from March to September	\$652 35
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CONNECTICUT BRANCH.

New Canaan, from the Lydian Society, by Rev. Wm. Bonney	40 00
Interest on Robinson's note for one year	90 00
Bequest of Dea. Myto Lee, Salisbury, by Elisha Lee, Ex'r	100 00
Dividend on 20 shares in Phenix Bank	60 00
Rec. by hand of Rev. Wm. Cogswell, Gen. Agent, the following sums, viz.	
Interest in part of Yale College Scho.	9 00
New Haven, fr. W. K. Townsend, collected of individuals	20 00
Chester, fr. Fem. Praying Society	5 00
Middlebourn, fr. S. Southmayd, collected of individuals	59 00
Fairfield Co. Ed. Soc. fr. Geo. St. John, Tr. viz.	
Wilton, Mathew Marvin, Esq.	10 00
Green's Farms, fr. individuals, in part to constitute Rev. THOS. F. DAVIS a L. M. of A. E. S.	31 78
Norwalk Temp. Scholarship	50 50—92 28
New Haven, Donation from Jeremy Cross	5 00

For present use \$480 28

Scholarship Fund.

Taylor Scho. in part, by L. A. Dag- gett	205 00
Henry Stillman Scho. in part, by Dea. Timothy Stillman	75 00—280 00

\$760 28

PRESBYTERIAN BRANCH.

New York, Scho. of Cedar St. Church, by C. O. Halstead	37 50
Scho. of Brick Ch. by Eli Goodwin, dona.	75 00
Do. of Laight St. Ch. by Ladies' Asso.	75 00
Of George Gallagher, 3d and last pay't	50 00
*From Jas. S. Seymour, Tr. of Wes. E. S.	350 00
Do. do. do.	150 00
Pennsylvania, Scho. of Pres. Ch. Harris- burgh, of Wm. Graydon, Esq.	130 00
Donation from a person unknown, by do.	10 00
Do. " Aux. E. S. of Bellefonte, "	21 00
New Jersey, Donation from Association of Young Ladies in 2d Church, Newark,	10 00

\$908 50

WESTERN RESERVE BRANCH.

Received from March to August 31	\$492 00
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Clothing received during the quarter.

Boston, fr. Mrs. Christiana Baker, 6 shirts and 6 prs. woollen socks.	
Exeter, N. H. fr. Ladies of that town, by Miss Elizabeth Gilman, 10 prs. woollen and 2 prs. cotton socks—8 prs. woollen socks, in May last.	

* For particulars of donations to the West, Ed. Soc. see the Rochester Observer, Oct. 1, 1830, and the Western Recorder, Oct. 5.